تيسير اللطيف المنان
في خلاصة تفسير القرآن

A CONCISE THEMATIC TAFSIR OF THE QURAN

Facilitated by Allah the Most Kind and Benefactor

Shaykh ʿAbdurraḥmān ibn Nāṣir As-Saʿdī رَحِمَهُ ٱللَّهُ

2

تيسير اللطيف المنان
في خلاصة تفسير القرآن

A CONCISE THEMATIC TAFSIR OF THE QURAN

Facilitated by Allah the Most Kind and Benefactor

Shaykh ʿAbdurraḥmān ibn Nāṣir As-Saʿdī رَحِمَهُ ٱللَّهُ

2

AL-IHSAN
PUBLICATIONS

© Al-Ihsan Publications Ltd, USA

All rights reserved. No part of this publication may be reproduced in any language, stored in any retrieval system, or transmitted in any form or by any means, without the copyright owner's express permission.

Softcover ISBN : 979-8-8912-1116-2

Hardcover ISBN : 979-8-8912-1117-9

First Edition : Muharram 1445 A.H. / August 2023 C.E.

Translation : Ahmad Abdul-Munim

Revision : Maktabatulirshad Staff

Editing : Maktabatulirshad Staff

Typesetting : Aljadeed Design Co.

Cover Design : Aljadeed Design Co.

Subject : Quran, Tafsīr

Website : www.alihsanpubs.com

Email : info@alihsanpubs.com

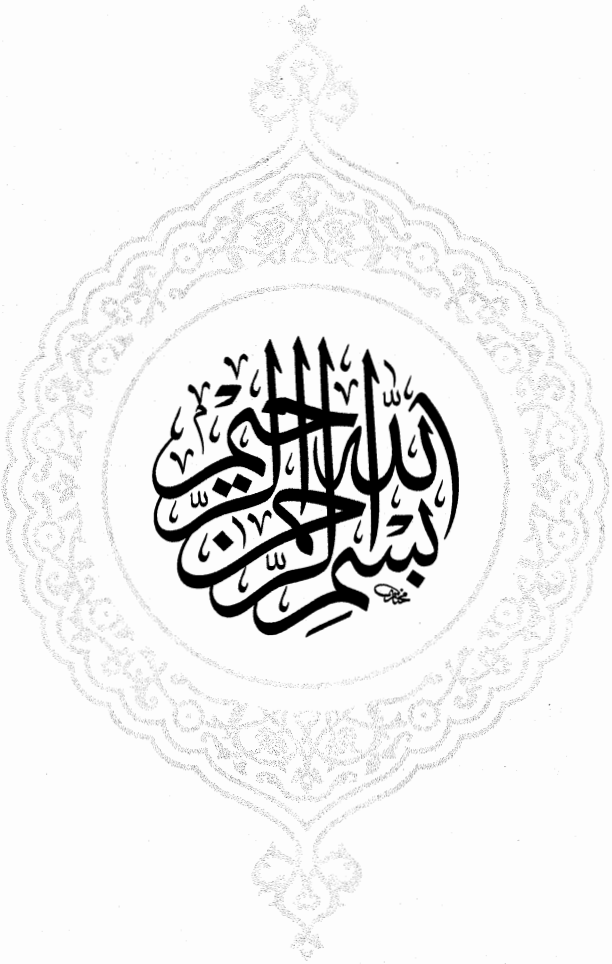
بسم الله الرحمن الرحيم

Table of Contents

RULINGS REGARDING AL-ĪLĀ', AZ-ZIHĀR AND AL-LI'ĀN..12

Qur'ānic Verses Elucidating Al-Īlā', Az-Zihār and Al-Li'ān.....13

Illustration of Al-Īlā' 15

Illustration of Az-Zihār.....16

Illustration of Al-Li'ān.....18

HUDŪD (ALLĀH'S LIMITS).....20

Explanation of Al-Qisās and its Ruling 21

Wisdom behind Legal Retribution 26

The Punishment of Fornication.....28

The Punishment of Stealing.....30

RULINGS REGARDING OATHS AND THE LIKE.....33

Allāh commands the believers to act According to Oaths

and Not to Transgress 34

Consequences of Intentional and Unintentional Oaths 38

RULINGS REGARDING FOODS AND THE LIKE, HUNTING AND RELATED ISSUES 41

Allāh permitted all good things and forbade all evil ones on Earth 42

Illustration of Animal Slaughtering and Hunting 47

INCLUSIVE RULINGS AND PROVISIONS ON THE ESSENTIAL AND SECONDARY ISSUES 49

Truth and Justice are established by Sticking to Allāh's Judgment 50

Explanation of Inclusive Provisions 54

Explanation of Inclusive Rulings 56

QUR'ĀNIC NARRATIVE OF THE PROPHETS STORIES 61

Prophets Stories: A Lesson for the Believers to follow their Model 62

THE STORY OF ADAM, THE FATHER OF HUMANKIND (عَلَيْهِ ٱلسَّلَامُ) 65

Allāh elaborates the Angels about the creation of Adam (عَلَيْهِ ٱلسَّلَامُ) and his Offspring 66

Iblīs's (Satan) Rejection to Prostrate to Adam.....70

Iblīs -The Open Enemy of the Mankind.....72

Allāh supported the Believers with means to resist this open enemy 75

Adam and Eve in Paradise and Satan's Deception.....77

Benefits derived from this story: Essential and secondary religious issues, morals and etiquettes.....81

THE STORY OF NŪH (عَلَيْهِ ٱلسَّلَامُ)..... 85

Sending of Prophet Nūh (عَلَيْهِ ٱلسَّلَامُ) as a Pathfinder for Truth.....86

Lessons to be gleaned from the Story of Nūh (عَلَيْهِ ٱلسَّلَامُ) 95

THE STORY OF HŪD (عَلَيْهِ ٱلسَّلَامُ).....103

Hūd (عَلَيْهِ ٱلسَّلَامُ) calls his people to abandon Polytheism and Oppression of the Servants.....104

Benefits Derived from the Story of Hūd (عَلَيْهِ ٱلسَّلَامُ).....109

THE STORY OF SĀLIH (عَلَيْهِ ٱلسَّلَامُ).....113

Prophet Sālih (عَلَيْهِ ٱلسَّلَامُ) as a righteous brother from the tribe 114

Benefits Derived from
the Story of Prophet Sālih (عَلَيْهِ ٱلسَّلَامُ)..... 118

THE STORY OF IBRĀHĪM (عَلَيْهِ ٱلسَّلَامُ)..... 120

Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ), the Friend of Allāh 121

Ibrahim's Migration from his
Homeland to As-Shām 132

Ishāq and Ya'qūb (عَلَيْهِمَا ٱلسَّلَامُ): Allāh's bliss
for Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) during old age..... 139

Benefits from the story of Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ)..... 142

THE STORY OF LŪT (عَلَيْهِ ٱلسَّلَامُ)..... 151

Prophet Lūt (عَلَيْهِ ٱلسَّلَامُ): A staunch follower of Ibrāhīm 152

THE STORY OF SHU'AIB (عَلَيْهِ ٱلسَّلَامُ)..... 158

Prophet Shu'aib (عَلَيْهِ ٱلسَّلَامُ) as a Reformer..... 159

Benefits Derived from the story of
Prophet Shu'aib (عَلَيْهِ ٱلسَّلَامُ) 164

The story of Mūsa and Hārūn (عَلَيْهِمَا ٱلسَّلَامُ) 169

Prophet Mūsā (عَلَيْهِ ٱلسَّلَامُ)- The greatest Prophet of
the Children of Israel 170

Benefits learned from the story of Mūsā (عَلَيْهِ السَّلَامُ) 172

Refuting the Deniers of Miracles 181

The Causes of Attaining Forgiveness.....188

THE STORY OF PROPHET YŪNUS (عَلَيْهِ السَّلَامُ) 190

Allāh's Prophet in the belly of a Whale!.....191

Benefits Derived from the Story of Yūnus (عَلَيْهِ السَّلَامُ) ...194

THE STORY OF DĀWŪD AND SULAIMĀN (عَلَيْهِمَا السَّلَامُ)..... 196

Allāh bestowed Dāwūd (عَلَيْهِمَا السَّلَامُ) with Wisdom and Mighty Dominion.....197

Prophet Sulaimān (عَلَيْهِ السَّلَامُ)– The Owner of Matchless Formidable Reign! 201

An Intelligent Rich Queen submits to Allāh and His Prophet Sulaimān (عَلَيْهِ السَّلَامُ)..... 207

Dāwūd and Sulaimān (عَلَيْهِمَا السَّلَامُ)- The Masters of Sound Judgment.....213

Benefits Derived from the Story of Dāwūd and Sulaimān (عَلَيْهِمَا السَّلَامُ).....215

THE STORY OF PROPHET AYYŪB (عَلَيْهِ السَّلَامُ) 221

Prophet Ayyūb (عَلَيْهِ السَّلَامُ)- An Exemplary Model of Patience..... 222

THE STORY OF MŪSĀ AND AL-KHIDR (عَلَيْهِمَا السَّلَامُ).....224

People Admired the Perfection of Mūsā's Knowledge.....225

Important Lessons, Rulings and Principles derived from the Story of Mūsā (عَلَيْهِ السَّلَامُ).....227

Al-Khidr attributed the act of damaging the boat to himself and attributed the goodness to Allāh 231

THE STORY OF DHŪL-QARNAYN 237

Dhūl-Qarnayn -A pious King with Powerful Dominion.....238

Dhūl-Qarnayn, the Conqueror 239

Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a		i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَي	ay	ـَو	aw		

Arabic Glyphs & Their Meanings

صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ	رَضِيَ ٱللَّهُ عَنْهُ	رَضِيَ ٱللَّهُ عَنْهَا
May Allāh's praise & salutations be upon him	May Allāh be pleased with him	May Allāh be pleased with her
رَضِيَ ٱللَّهُ عَنْهُمْ	سُبْحَانَهُ وَتَعَالَى	عَزَّ وَجَلَّ
May Allāh be pleased with them	Glorified & Exalted is Allāh	(Allāh) the Mighty & Sublime
جَلَّ جَلَالُهُ	تَبَارَكَ وَتَعَالَى	عَلَيْهِ ٱلسَّلَامُ
(Allāh) His Majesty is Exalted	(Allāh) the Blessed & Exalted	Peace be upon him
رَحِمَهُ ٱللَّهُ	رَحِمَهُمُ ٱللَّهُ	حَفِظَهُ اللهُ
May Allāh have mercy on him	May Allāh have mercy upon them	May Allāh preserve him

SECTION EIGHTEEN

Rulings regarding Al-Īlā', Az-Zihār and Al-Li'ān

Qur'ānic Verses Elucidating Al-Īlā', Az-Zihār and Al-Li'ān

Allāh the Almighty says:

﴿لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَآءُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾﴾

"Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allāh is Oft-Forgiving, Most Merciful." [Al-Baqarah 2:226]

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا﴾

"Indeed Allāh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad-ﷺ) concerning her husband (Aus bin As-Sāmit)." [Al-Mujādilah 58:1]

He the Almighty says regarding *Al-Li'ān*:

﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾

"And for those who accuse their wives." [An-Nūr 24:6]

Al-Īlā' and *Az-Ẓihār* are among the common rulings related to the wife's separation from her husband.

Illustration of Al-Īlā'

Īlā': is an oath whereby the husband swears not to have intercourse with his wife forever, either by not specifying an appointed term, or by specifying an appointed term of more than four months while being sexually capable. In case that the husband has sworn the oath, his wife may or may not claim her right to sexual intercourse. If she refrained from claiming such right, he is in the clear without having to offer any expiation; but if he decides to change his mind during the appointed term, he is to offer an expiation for the oath he just broke. If the wife claims her right of having intercourse, he is instructed to do that within the four months period. Conceding to this request of sexual intercourse [with the wife] is preferred to Allāh. However, if he refuses to have sexual relations with his wife and the four months have passed while adamantly adamant refusing to break his oath even at the persistent request of his wife to have sexual intercourse, he is forced to do one of two things: either he recedes on his decision of abstinence and expiates for his oath, or he divorces. If he refuses each of them, the ruler forces his hand and execute the divorces.

Illustration of Az-Zihār

Ẓihār: entails making one's wife unlawful by saying "You are to me as the back (*zahr*) of my mother" or similar explicit wordings forbidding intimacy. This is one of the most abhorring and wrongful of statements, not to mention a blatant lie as he compared his wife, the one who is lawful, to his mother, the one who is totally forbidden. That is why Allāh the Almighty says:

﴿ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ﴾

> **"Those among you who make their wives unlawful to them by *Ẓihār* (i.e. by saying to them "You are like my mother's back"), they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie."** [Al-Mujādilah 58:2]

Then, Allāh the Almighty offered them repentance by saying:

﴿وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ۝٢﴾

> **"And verily, Allāh is Oft-Pardoning, Oft-Forgiving."** [Al-Mujādilah 58:2]

After that, Allāh the Almighty showed the way of repentance by various ways, one of them is offering expiation. If the one who utters words

of *Ẓihār* wants to go back on his resolve, he has to offer expiation by freeing a slave before the couple approach one another. Unable to own a slave whom he can free, the husband has to fast for two consecutive months before (the couple) can have sexual intercourse with one another. If he is still unable to do that, he must feed sixty poor persons. After fulfilling the expiation, one's wife becomes lawful for him and he is absolved from the oath.

Illustration of Al-Liʿān

Liʿān: is the case in which the husband accuses his wife of adultery and he does not have four witnesses to establish his claim against the wife, who refuses to confess and persists in denying the accusation. Consequently, the husband as well as the one who accuses chaste women of fornication receive a punishment of eighty lashes unless he invokes Allāh four times that he is telling the truth regarding his claim. Then, in the fifth call, he has to invoke Allāh's curse upon himself if he is lying. As a result, the *Hadd* punishment -whipping or imprisonment-will be imposed on her until she confesses. For the accused wife, in order to avert the punishment, she has to counter such an accusation with *liʿān* by invoking Allāh's name four times that the husband is lying regarding his indictment of fornication. While swearing for the fifth time, she has to invoke Allāh's curse upon herself if he is telling the truth.

After the procedure of *liʿān* is completed, the couple are to be permanently separated. The rationale behind waiving the punishment against the husband accusing his wife of adultery is his need to avert the harm that might befall him of [potentially] having a child that is not of his descent.

As for the unmarried slanderer who accuses a chaste woman of fornication, the punishment incurred upon him is detailed in the following verse:

﴿وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ۝٤ إِلَّا ٱلَّذِينَ تَابُوا۟﴾

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh). Except those who repent..." [An-Nūr 24:4-5]

SECTION NINETEEN

Hudūd (Allāh's limits)

Explanation of Al-Qisās and its Ruling

Allāh the Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلۡقِصَاصُ فِي ٱلۡقَتۡلَىۖ ٱلۡحُرُّ بِٱلۡحُرِّ﴾

> **"O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free..." [till the end of the ayah and the following one]** [Al-Baqarah 2: 178]

Allāh the Almighty shows His bounty on His servants embedded in prescribing *al-Qiṣāṣ* (fair retribution) on them in case of murder. The culprit is to be killed intentionally in the same manner as the victim was killed, in order to establish justice among Allāh's servants. Addressing the entirety of believers is evidence that they are all obliged to put *Qiṣāṣ* into action, even the relatives of the killer and the killer himself. One must help the relatives of the victim if they ask for retribution and enable them to find the culprit. It is not permissible for them to stand between them and the murderer if the conditions are fulfilled, as the people of *Jāhiliyyah* and those like them do by offering shelter to the involved offenders.

Then this matter is detailed further in Allāh's saying:

﴿ٱلۡحُرُّ بِٱلۡحُرِّ﴾

"The free for the free."

Allāh the Almighty says:

﴿ٱلنَّفۡسَ بِٱلنَّفۡسِ﴾

"Life for life." [Al-Mā'idah 5:45]

Furthermore, a male may be killed by a female and vice versa. Therefore, the wording here is more comprehensive than that of the verse that reads:

﴿وَٱلۡأُنثَىٰ بِٱلۡأُنثَىٰۚ﴾

"And the female for the female."

Accordingly, the ruling extracted from the former verse takes precedence over the latter.

This can be affirmed by the explicit indication of *Sunnah* that the Prophet (ﷺ) ordered the killing of a Jew who killed a slave girl.

Excluded from this general meaning are cases involving parents. They are not to be punished for killing their child, because there are hadiths from the *Sunnah* to that effect. Furthermore, *al-Qiṣāṣ* wording indicates that it is not a just [action] to kill a parent for killing his child as parent's love and mercy towards their children is enough a cause to throw doubt into the possibility of them committing such a heinous crime, unless they suffer from mental illness, experienced aggression by their children, or that the murder was not purely intentional.

According to the *Sunnah*, *al-Qiṣāṣ* right is not to be exercised if the culprit is a Muslim and the victim is a disbeliever even though the verse is addressed to the believers only, for it is not fair that an allay of

Allāh, a believer, is killed for killing an enemy of Allāh, a disbeliever.

Allāh elaborates on the rulings of *al-Qiṣāṣ* as He the Almighty says:

﴿وَٱلْعَبْدُ بِٱلْعَبْدِ﴾

"The slave for the slave."

A slave is killed for a slave; male or female, whether they are equal in value or not. This also indicates that a free man cannot be killed for a slave, because they are not equal. The verse highlights the obligation of legal retribution in case of the intentional murder, and that the blood money can be accepted instead. In this regard, Allāh the Almighty says:

﴿فَمَنْ عُفِيَ لَهُۥ مِنْ أَخِيهِ شَيْءٌ﴾

"But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money."

In case that the next of kin has pardoned the killer, the retribution is waived and the blood money becomes mandatory. The next of kin is entitled to choose the method of paying the blood money. In case that they decide to pardon the killer, the next of kin should leniently claim an affordable consideration for the blood money in order not to load the killer with extra burdens. Likewise, the killer should pay it without delay or shortfall and without mistreating the next of kin in word or action. It should be the case that the response to the blood heirs' kindness in letting him off be anything but paying off with goodwill. This is applicable in all cases where there are common relations among people.

By the same token, the creditor should be lenient in claiming his dues, and the debtor should pay back his debts with goodwill. As our

Prophet (ﷺ) says:

«رَحِمَ اللَّهُ عَبْدًا سَمْحًا إِذَا قضى سَمْحًا إِذَا اقْتَضَى»

"May Allāh have mercy on a person who is lenient when he repays [his debt] or when he is asked for repayment."

Allāh the Almighty still expounds on the rulings regarding *al-Qiṣāṣ* as He the Almighty says:

﴿فَمَنْ عُفِيَ لَهُۥ مِنْ أَخِيهِ شَيْءٌ﴾

"But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money."

The verse aims at softening people's hearts and encouraging them to pardon the killer altogether by not demanding the blood money either. The word "brother" in the verse indicates that the killer is not proclaimed as a disbeliever due to his intentional killing, because what is meant here is the brotherhood of faith. For a killer is not denied the status of faith by his crime, as the one who commits all wrongdoings apart from killing is not ousted from the fold of faith, albeit he is worthy of punishment and his faith detracts unless he repents. If the victim's next of kin, or some of them, pardon the killer, then his blood is spared as he is guarded by Allāh's laws. Therefore, Allāh says:

﴿فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ﴾

"So, after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money)."

Meaning, whoever exceeds these limits, from the victim's blood heirs, after pardoning the killer, they will receive grievous punishment in the

hereafter as Allāh the Almighty says:

﴿فَلَهُۥ عَذَابٌ أَلِيمٌ ١٧٨﴾

"He shall have a painful torment."

Wisdom behind Legal Retribution

Then Allāh the Almighty explains the great wisdom behind the prescription of legal retribution as He the Almighty says:

﴿وَلَكُمۡ فِي ٱلۡقِصَاصِ حَيَوٰةٞ﴾

"And there is (a saving of) life for you in Al-Qisās (the Law of Equality in punishment)."

Execution of retribution guarantees sparing blood and deterring criminals, because a killer knows that a retribution awaits him if he transgresses. Once retribution is executed, others will realize they may face the same punishment if transgressed as well. Should the punishment be other than killing, the effect would not be that deterring to evil. This can be applied to all prescriptions incorporated in *Shari'ah*, they are abounding in means of deterrence and admonishments indicative of the wisdom of the Most Wise, the Oft-Forgiving. Only people of wit and mature thinking truly grasp the wisdom behind this ruling that is why Allāh addressed them and said:

﴿وَلَكُمۡ فِي ٱلۡقِصَاصِ حَيَوٰةٞ يَٰٓأُوْلِي ٱلۡأَلۡبَٰبِ لَعَلَّكُمۡ تَتَّقُونَ ١٧٩﴾

"And there is (a saving of) life for you in *Al-Qisās* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqūn* (the pious)."

Allāh loves those of His slaves who cultivate their faculties to reflect on the wisdom contained in His rulings and the purposes they serve, which is indicative of the perfection of His wisdom, His praise, His justice and His all-encompassing mercy. The one who meets these criteria is praiseworthy and can be labelled as one of the people of understanding who won the credit and honor of being addressed by Allāh's saying:

﴿لَعَلَّكُمْ تَتَّقُونَ ١٧٩﴾

"That you may become *Al-Muttaqūn* (the pious)."

The believer who truly believes in Allāh's magnificent secrets, unique wisdom and clear signs contained in His religion ought to surrender to His command by compliance to His laws as token of obedience to His Lord and His messenger.

The Punishment of Fornication

Allāh says:

﴿ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ۝٢﴾

"The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime (illegal sex), but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh's Law." [An-Nūr 24:2]

This verse outlines punishment incurred on the unmarried fornicator, whether male or female. He is to be whipped a hundred lashes. They are painful, yet not lethal, as they are mainly intended for deterrence. The procedure must be executed in public so that it can be witnessed by a group of believers. As the establishment of Allāh's laws is one of the necessities to suppress the criminals. Besides, its publicity aims at deterrence and admonishment, and manifesting the rituals of religion. It was reported in the *Sunnah* that an adulterer was banished a whole

year from his homeland alongside with incurring the punishment of flogging on him. In addition, there were frequent reports in the *Sunnah* and consensus of scholars that the married adulterer should be stoned to death.

The Punishment of Stealing

Allāh the Almighty says:

﴿وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓاْ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾﴾

"And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise." [Al-Mā'idah 5:38]

A thief is someone who takes someone's wealth without his consent. It is one of the major sins that necessitates this punishment, which is cutting off the right hand, according to the views held by some of the Companions. In general, the hand refers to the part from the palm to the elbow only, and if it is cut off, it is obligatory to be cauterized in boiling oil or fats so that the veins clog and the blood stops. However, the *Sunnah* restricted the general meaning of the noble verse to matters all of which refer to fulfilling the conditions of theft. These conditions are as follows:

First: There should be a minimum value for the stolen property, which is one-quarter of a dinar or three dirhams, or whatever is equivalent to either.

Second: The stolen item is taken from a safe place. If it is stolen from some place other than that, then the punishment of cutting off hands

is waived.

If money is not stored properly and is taken, this is not theft, per se, according to *Shari'ah*. If the thief steals again, his left foot is to be cut off. If he does it again, it was suggested that his left hand be cut off, then his right foot, or that he be detained until he dies. Many views of the pious predecessors have been mentioned in this regard.

Allāh says:

﴿جَزَآءًۢ بِمَا كَسَبَا﴾

"As a recompense for that which they committed."

This is a recompense from Allāh for stealing people's property.

Allāh says:

﴿نَكَٰلًا مِّنَ ٱللَّهِ﴾

"A punishment by way of example from Allāh."

It is an exemplary punishment ordained by Allāh to deter the thief and others.

Allāh the Almighty says:

﴿وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾﴾

"Allāh is All-Powerful, All-Wise."

Allāh the Almighty is All-Powerful and All-Wise, as He ordained the amputation of the thief's hand by His wisdom in order to punish criminals and save people's properties.

Allāh the Almighty previously mentioned the punishment of the road bandits in His saying:

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ﴾

"The recompense of those who wage war against Allāh and His Messenger." [Al-Mā'idah 5:33]

There is a view holding that the ruler has the choice of imposing the punishment to each bandit to what he deems required for the benefit of admonishment and deterrence. Others are of the view that the punishment should be according to the level of the crime. So, if bandits couple the crime of killing with seizing money, they are to be killed and crucified; if they kill only, they are to be killed and not crucified; if they seize wealth and do not kill, their hands and feet are to be cut off on opposite sides- the right hand and the left foot. If they terrorize people and neither kill nor seize money, they are to be banished from their land and every land they try to settle in or be imprisoned according to some.

SECTION TWENTY

Rulings regarding Oaths and the Like

Allāh commands the believers to act According to Oaths and Not to Transgress

Allāh the Almighty says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحَرِّمُواْ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمۡ وَلَا
تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٨٧ وَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلٗا
طَيِّبٗاۖ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ أَنتُم بِهِۦ مُؤۡمِنُونَ ٨٨ لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغۡوِ فِيٓ
أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلۡأَيۡمَٰنَۖ فَكَفَّٰرَتُهُۥٓ إِطۡعَامُ عَشَرَةِ
مَسَٰكِينَ مِنۡ أَوۡسَطِ مَا تُطۡعِمُونَ أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَةٖۖ فَمَن
لَّمۡ يَجِدۡ فَصِيَامُ ثَلَٰثَةِ أَيَّامٖۚ ذَٰلِكَ كَفَّٰرَةُ أَيۡمَٰنِكُمۡ إِذَا حَلَفۡتُمۡۚ وَٱحۡفَظُوٓاْ
أَيۡمَٰنَكُمۡۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ ٨٩﴾

"O you who believe! Make not unlawful the *Tayyibāt* (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors. And eat of the things which Allāh has provided for you, lawful and good, and fear Allāh in Whom you believe. Allāh will

not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten *Masākīn* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allāh make clear to you His *Ayāt* (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful." [Al-Mā'idah 5:87-89]

Allāh the Almighty addresses the believers and commands them to act according to oaths in permitting what Allāh the Almighty has permitted and forbidding what Allāh the Almighty has forbidden. He ordains them not to forbid what He the Almighty has made lawful for them of food, drinks, etc. They are blessings that Allāh the Almighty bestows upon them, so they should accept them by being grateful to Allāh the Almighty. He the Almighty admonishes them against ingratitude by not accepting His bounty, deeming it unlawful, or taking an oath not to consume them. This is, in a sense, overstepping of the prescribed limits. That is why Allāh the Almighty says:

﴿وَلَا تَعْتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ﴿٨٧﴾﴾

"And transgress not. Verily, Allāh does not like the transgressors."

Rather, Allāh the Almighty detests and punishes them for that transgression.

Allāh the Almighty says:

﴿وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا﴾

"And eat of the things which Allāh has provided for you, lawful and good."

Allāh commands us to eat from what Allāh the Almighty provided and made easy for us through various means so long that it is good in itself and is acquired lawfully, not by way of theft or transgression. As Allāh the Almighty says:

﴿وَٱتَّقُوا۟ ٱللَّهَ﴾

"And fear Allāh."

Fearing Allāh is established by compliance to His commandment and avoiding His prohibitions.

Allāh the Almighty says:

﴿ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿٨٨﴾﴾

"In Whom you believe."

Faith is only established by this and therein lies its requirements.

The noble verse indicates that if a servant forbids for himself that what Allāh made lawful of food, drink, clothing, use, and the like, then this prohibition on his part does not nullify its permissibility. However, if he does it, then he must offer expiation for breaking an oath, because swearing to prohibit something on oneself is an oath, as the Most High says:

﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ

رَّحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾

"O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful. Allāh has already ordained for you (O men) the absolution from your oaths. And Allāh is your *Maulā* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise." [At-Taḥrīm 66:1-2]

Additionally, this verse indicates that it is not permissible to avoid good things or prohibit them to oneself; rather one should consume them, thus helping to sustain oneself for the performance of acts of worship to Allāh. However, if a man prohibits his wife to himself, he must offer a specific expiation for (*Ẓihār*) as previously stated.

It is prohibited to swear to relinquish the good things on the pretext of devotion and religiosity.

Consequences of Intentional and Unintentional Oaths

Allāh the Almighty says:

﴿لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَـٰنِكُمْ﴾

> **"Allāh will not punish you for what is unintentional in your oaths."**

This includes unintentional oaths. This refer to idle or truthfully presumed oaths.

Allāh says:

﴿وَلَـٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ﴾

> **"But He will punish you for your deliberate oaths."**

We are accountable for our intentional oaths. Allāh the Almighty says:

﴿وَلَـٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ﴾

> **"But He will call you to account for that which your hearts have earned."** [Al-Baqarah 2:225]

When a believer takes an oath and breaks it – by doing what he has sworn to relinquish , or by relinquishing what he has sworn to do

– he has two options in terms of expiation for his oath: whether to feed ten indignant people-of the average of what one feeds his family, and that varies according to people, times, and places; or to clothe them by appropriate garment; or to free a slave, young or old, male or female. The slave must be a believer, as per the Qur'ānic verse that requires faith, and that he is free of any disabilities preventing from work. As long as one offers expiation by any of the three ways, his oath is dissolved.

This is Allāh's bounty upon this nation that He afforded them the chance to dissolve their oaths by overriding the obligation. If one cannot comply with any of the conditions, he must fast for three days, preferably consecutive.

Allāh the Almighty says:

﴿وَٱحۡفَظُوٓاْ أَيۡمَٰنَكُمۡۚ﴾

"And protect your oaths (i.e. do not swear much)."

It is prohibited for a believer to deliberately give a false account of a certain matter. Therefore, one should not make idle oaths especially when buying and selling. Once one takes an oath, he has to keep it, unless breaking it is better than going ahead with it, as He the Almighty says:

﴿وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةٗ لِّأَيۡمَٰنِكُمۡ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِۚ﴾

"And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind." [Al-Baqarah 2:224]

Allāh the Almighty warns His servants against taking an oath, originally intended as an excuse preventing from acting righteously,

doing good or making reconciliation among people. As these oaths become hindrance for them from the things that are endeared to Allāh the Almighty and His Messenger. So, one can break his oath and offer expiation for it, and do what is good of acts of righteousness and piety. One must guard his oath when taken through offering expiation for it if broken. Expiation is deemed a means of guarding the oath as it entails veneration for the One Who is sworn by.

Accordingly, whoever takes an oath and breaks it without expiation, is not guarding his oath nor does he glorify His Lord.

Allāh the Almighty says:

﴿كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ﴾

"Thus Allāh make clear to you His *Ayāt* (proofs, evidence, verses, lessons, signs, revelations, etc.)"[Al-Baqarah 2:242]

Allāh the Almighty elaborates on His proofs clarifying the permissible and impermissible rulings.

Allāh says:

﴿لَعَلَّكُمْ تَشْكُرُونَ ٥٦﴾

"That you may be grateful."

Servants should be grateful to their Lord for His clarification and teaching them what they did not know, for knowledge is the origin of blessings, otherwise they are not completed.

SECTION TWENTY ONE

Rulings regarding Foods and the like, Hunting and related issues

Allāh permitted all good things and forbade all evil ones on Earth

Allāh the Almighty says:

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا﴾

"He it is Who created for you all that is on earth." [Al-Baqarah 2:29]

Allāh the Almighty says:

﴿وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ﴾

"While He has explained to you in detail what is forbidden to you." [Al-An'ām 6:119]

Allāh the Almighty says:

﴿ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ﴾

"Those who follow the Messenger, the Prophet who can

neither read nor write (i.e. Muhammad) whom they find written with them in the *Taurāt* (Torah) (Deut, xviii 15) and the *Injīl* (Gospel) (John xiv, 16) with them- he commands them for *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islām has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful *At-Tayyibāt* (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful *Al-Khabā'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)." [Al-A'rāf 7:157]

Allāh the Almighty says:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

"Forbidden to you (for food) are: *Al-Maitah* (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars)." [Al-Mā'idah 5:3]

Allāh the Almighty says:

﴿يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ ۖ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ﴾

"They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: "Lawful to you are *At-Tayyibāt* [all kinds of *Halāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it." [Al-Mā'idah 5:4]

Allāh the Almighty says:

﴿وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾

"Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal)." [Al-An'ām 6:121]

Allāh the Almighty says:

﴿قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾﴾

Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, or on which Allāh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful." [Al-An'ām 6:145]

These verses indicate that, basically all good things are made lawful to us, such as food, drink, etc., because Allāh the Almighty created all that on earth for us to benefit from in all aspects, such as eating, drinking and using. He the Almighty also clarified what was forbidden to us. What is not mentioned in the Book and the *Sunnah*, as being forbidden, is lawful. Allāh the Almighty permitted all good things and forbade all evil ones.

One of the forbidden foods is the carrion – except for the dead locusts and fish-. It is loathsome as the animal may be killed by another beast of prey or that it is not slaughtered in the prescribed manner. The flowing blood is unlawful as detailed in the verse. As for the blood that remains in the flesh and veins after slaughtering, it is pure and lawful.

﴿وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ﴾

"The flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols)."

Included in dietary prohibitions is the swine meat and any animal sacrificed to invoke any name other than Allāh's such as idols, angels, humans, jinn, or other created things.

Among the forbidden as well, are the beasts with fangs, and every one of the birds with claws, as clarified by the *Ḥadīth* of the Prophet (ﷺ).

Then, Allāh expounded on types of forbidden meat flesh of any animal: "**strangled**", with ropes or other things, or suffocated and dies as a result, or a victim that is beaten with pebbles or with a stick until it dies, just like the case of a hunter who throws a stick on animal and kills it; or a victim killed by "**a headlong fall**": to fall from a height such as a mountain, wall or roof and the like, and dies as a result; or a victim killed by "**being gored to death**"; an animal which has been "**partly eaten by a wild animal**" such as a wolf, lion, tiger or birds of prey- If it dies as a result of being eaten by a wild animal, it is not permissible. If the animal in any of these cases is slaughtered in the prescribed manner while it is still alive, its meat becomes lawfully edible, as Allāh the Almighty says:

﴿إِلَّا مَا ذَكَّيْتُمْ﴾

> **"Unless you are able to slaughter it (before its death)."** [Al-Mā'idah 5:3]

Insects, vermin of the earth, such as mice, snakes, geckos, and the like are prohibited for being repulsive and malicious both religiously and medically.

Illustration of Animal Slaughtering and Hunting

Additionally, the flesh of animal not being slaughtered in the prescribed manner is prohibited. The conditions nullifying slaughtering are: the slaughterer is not Muslim nor is he from the people of the Book; or that the animal is slaughtered from parts in its body not specified for cutting; or that the animal's trachea and esophagus are not severed; or that it is slaughtered by means which does not cause the blood to gush out or it is slaughtered by the tooth[1] and the claw (not allowed to be used). Accordingly, anything the Legislator prohibited or commanded to be killed is indicative of its prohibition.

These obligations may be waived in case of emergency. If one is compelled to consume the forbidden animal flesh, stipulating the absence of prior intentional overstepping of Allāh's limits, it becomes permissible for him. As Allāh the Almighty is Oft-Forgiving, Most Merciful. This is manifestation of Allāh's mercy in cases of emergency.

Likewise, due to His mercy and concession, Allāh the Almighty expanded for His servants the paths of lawfulness, so He permitted eating the game if it is wounded in any place of its body by the hunting animal. Moreover, He the Almighty permitted hunting by arrows if the archer invoked Allāh's name before darting them to hunt an animal. Permitted as well is hunting using trained dogs and birds;

[1] It is a bone and the claw is the knife of the Ethiopians.

training differs according to kinds of animals. Scholars held the view that a dog has to be taught to run if it is released, and to stop when it is commanded, and when it catches the prey, it should not eat it when it is caught. Hence, Allāh says:

﴿فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ﴾

"So, eat of what they catch for you, but pronounce the Name of Allāh over it." [Al-Mā'idah 5:4]

Meaning to invoke Allāh's name over the catch before eating.

SECTION TWENTY TWO

Inclusive Rulings and Provisions on the Essential and Secondary Issues

Truth and Justice are established by Sticking to Allāh's Judgment

Allāh the Almighty says:

﴿وَأَنِ ٱحۡكُم بَيۡنَهُم بِمَآ أَنزَلَ ٱللَّهُ﴾

"And so judge (you O Muhammad ﷺ) among them by what Allāh has revealed." [Al-Mā'idah 5:49]

Allāh the Almighty says:

﴿لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ﴾

"That you might judge between men by that which Allāh has shown you (i.e. has taught you through Divine Revelation)." [An-Nisā' 4:105]

Allāh the Almighty says:

﴿وَإِنۡ حَكَمۡتَ فَٱحۡكُم بَيۡنَهُم بِٱلۡقِسۡطِ﴾

"And if you judge, judge with justice between them." [Al-Mā'idah 5:42]

Allāh the Almighty says:

﴿فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ﴾

"(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger." [An-Nisā' 4:59]

Allāh the Almighty says:

﴿يَٰدَاوُۥدُ إِنَّا جَعَلۡنَٰكَ خَلِيفَةٗ فِي ٱلۡأَرۡضِ فَٱحۡكُم بَيۡنَ ٱلنَّاسِ بِٱلۡحَقِّ وَلَا تَتَّبِعِ ٱلۡهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِۚ﴾

"O Dāwūd (David)! Verily! We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allāh." [Sād 38:26]

Allāh the Almighty says:

﴿وَمَنۡ أَحۡسَنُ مِنَ ٱللَّهِ حُكۡمٗا لِّقَوۡمٖ يُوقِنُونَ ٥٠﴾

"And who is better in judgement than Allāh for a people who have firm Faith." [Al-Mā'idah 5:50]

Allāh the Almighty says:

﴿وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗاۚ﴾

"And the Word of your Lord has been fulfilled in truth and in justice." [Al-An'ām 6:115]

Judging among people entails compliance with what Allāh has sent down. In a sense, it is the referral of judgment to Allāh and His Messenger (ﷺ).

These verses confirm each other as they indicate that truth and justice are established by sticking to Allāh's judgment, it is the most just, the fairest, the most correct, and the most decisive for hindrance of evils. It is the greatest judgment sought to ward off deviation and injustice. Besides, referral of issues of conflict, religious or worldly, to Allāh the Almighty and the Messenger (ﷺ) pays off well in this world and the hereafter.

Allāh's words have been fulfilled and completed in every respect as they sincerely convey truth, justice, commandments and prohibitions. Therefore, every issue that veers away from justice to injustice, from righteousness to corruption, is not from the *Shari'ah*. Allāh's *Shari'ah* came with precisely explained fundamentals and secondary issues that go in accordance with the sound reason, consideration and fair balance.

Allāh the Almighty and His Messenger have given a variety of rulings stemming from *Shari'ah* and its detailed rulings. For instance, Allāh the Almighty guaranteed the rights of creditors and debtors as well by ruling that a debt is to be recorded, no matter how small or great it is, as preceded in the verse of loan.

He the Almighty required that the burden of proof lies on the plaintiff and the one who claims acquittance of the established rights has to prove it, or else he should take an oath. The majority of scholars rested on these two rulings that entail acknowledging the right of the plaintiffs, and that the claimants have to establish their proofs.

Proof, legally, is a comprehensive name for everything that shows the truth. The proof is of different levels, some of which reach the degree of certainty while others are contingent on their contextual cues. Still, the circumstances contribute to the formation of a favorable position albeit the other present possibilities.

When all the possibilities are equally plausible, and when given weights

[of goods] is evenly equal, [the way to solve it] is either by dividing them equally and making the increase and decrease according to that, or by drawing lots if division is not possible.

Among the fair rulings of the Lawgiver is abrogation of unjust transactions such as the perilous sale as it involves uncertainty in the contractual obligations.

Explanation of Inclusive Provisions

One of the general provisions is the obligation of mutual consent among the contacting parties in contracts of exchange and donations, as the wealth of a Muslim or a covenanter is not lawful except with their own good faith.

Another inclusive provision is the prevention of harm or causing harm unrightfully in every transaction and dealings as well as when living next to someone or communicating with anyone. Other inclusive provision is that workers must perform their task efficiently in its appointed term without any shortcoming. In return, employers must pay their due wages on time.

Another inclusive provision is the obligation to fulfill the contracts and conditions stipulated by one of the contracting parties in the different types of contracts except for a condition that permits the forbidden or forbids the permissible. The Lawgiver abrogated and cancelled this. As the prophet (ﷺ) said: **He who does an act, which we have not commanded, will have it rejected (by Allāh).**

Consideration of purposes and intentions in the transactions as well as acts of worship is of paramount importance. Allāh the Almighty required such consideration to preempt all acts of deceit that lead to forbidden acts or relinquishment of a Muslim's right and the like.

All necessary and permissible contracts such as contracts of exchange and donation, as well as annulments are enforceable by what is

indicated by the wording and acts that reflect the acknowledgment of the two contracting parties.

The damage of a person's properties, by a transgressor such as the usurper and the like, necessitates a compensation, whether the offender committed an act of negligence or not, because such compensation is effective only due to the proven aggression and injustice. On the other hand, the damage of a property or wealth under the authority of a trustee does not necessitate a compensation stipulating that he is not implicated in negligence or transgression.

One of the highlighted provisions is that certainty cannot be dispelled by uncertainty with regard to acts of worship and transactions. Whoever claims the original occurrence of a certain matter, his claim is acceptable, otherwise, one has to support his/ her claim with evidence. Things are deemed to remain as they originally were. As presumption of innocence is the rule till proven otherwise. What is established as liability remains so, until innocence is substantiated by either fulfillment, forfeiture or remission.

Originally, Muslims' contracts are safe and sound till proven otherwise.

All provisions, whether regarding fundamentals or secondary issues, are not completed or enforced unless meeting their requirements, conditions, and components, and the absence of their impediments.

The destroyed items and properties shall be compensated in kind if possible, or in value if not possible to be in kind.

The same applies to business. Whoever performs a certain job for another in return for unspecified or undue compensation, or the amount is unknown, or the worker has been compensated unduly, then the worker is to be compensated with a remuneration equivalent to what is usually paid for such work.

Explanation of Inclusive Rulings

Among Allāh's inclusive rulings is the necessity of establishing justice among children and wives, as well as those who have prescribed rights. This can be realized by the several rulings, to name a few, *al'Awl* (accommodation by reduction) is accepted by the scholars. It entails reduction of the share of each of the legal heirs proportionately. Besides, the distribution of money among the rivals if their rights are not fulfilled. They are given according to their rights if one of them does not have the advantage of a mortgage. In addition to the contribution of the property owners in the increase and decrease hereto according to the amount of their property. The decrease in the amount of their property hereto, if there is a shortage, is due to a right related to it, damage, loss, or an injustice.

Noteworthy is the provision of entitlement of option [to cancel a sale] in every contract, incorporating specified compensation, and the object is defective. If not possible to redeem the full price, the *Arsh* (difference of price between the defective and defect free objects) is to be calculated to compensate for the defective commodity. Indeed, there is no difference between sales and others, for this is from of the rule of justice.

Another inclusive ruling is considering the unknown as non-existent. Accordingly, the wealth, whose owners are unknown, is to be given in charity on their behalf or to be spent for the public interest.

Besides, it is permissible to claim *al-Luqaṭah* (lost properties). Not to

mention that the wealth of the deceased, who has no legal, agnate, or blood relative heirs, is to be kept in the treasury for public interests.

One of the inclusive rulings is resorting to the rule of customs in case of the inability to specify a matter legally or verbally. This is applied with regard to the amount of money or consideration payable to wives, relatives, and workers. Alongside with the customary conditions in transactions [when specified and necessitate rulings] in case of disputes. Also detailed is rulings concerning possession of sold properties and the arrangements made for their custody, and the like, which are innumerable.

Basically, acts of worship are prohibited unless prescribed by Allāh and His Messenger. Yet, all transactions and dealings are permissible unless prohibited by Allāh the Almighty and His Messenger. All rulings of acts of worship, dealings, and others follow the same construct. That is why whoever initiates an act of worship that has not been prescribed by the Lawgiver, then he is declared as an innovator and whoever forbade whatever Allāh permitted is also labelled as an innovator as well.

Allāh exhorts us to establish peace and reconciliation among those who have conflicts regarding their rights, especially when there is uncertainty, and disputes arise as a result. If it is not possible to fulfill the right or it becomes difficult, then He the Almighty has legalized reconciliation among the parties with justice, and groping the appropriate method for that case as the situation requires. This brings about innumerable benefits and good fruits.

Moreover, another inclusive ruling is requiring reliability and acceptability of the witnesses selected [for testimony]. This varies according to the circumstances and the persons. The Lawgiver approved the testimony of the agreed upon reliable witness while nullified the testimony of liars and slanderers unless repented.

Furthermore, Allāh the Almighty commanded us to verify the testimony of the immoral as well as the unknown witness. The witness has to meet the requirements of reliability and acceptance of people of his testimony. As for the number of witnesses, this varies according to the object of testimony, as detailed by the scholars.

Another inclusive ruling is that it becomes one's right if they claimed something permissible first. This includes sitting in mosques, markets and courtyards, dwelling in houses and unsupervised endowments; hastening to obtain permissible things such as wild and marine game and what is extracted from the seas and minerals, mowing and logging, and cultivation of barren lands and many other various issues.

Another inclusive ruling is that the trustees or guardians of endowments shall accept the statement of income and expenditure they present on behalf of their beneficiaries, if possible. This is what is meant by their trusteeship and custody. One has to know that appointing these people in such positions does not preclude holding them accountable. They are to be inspected to verify their truthfulness and punish them if implicated in any mischief, deficiency, or negligence. As for exempting them from accountability on account of their alleged truthfulness, this is factually inconsistent with *Shari'ah* teachings. The public servants are to be held accountable, according to *Shari'ah*, because the truth must be sought and put into action, as is the consensus of opinion.

Another inclusive ruling is that obligation is forfeited in the presence of inability. If one is partially capable of doing the obligation, then he is required to do as much. This rule is applicable to all acts of worship and necessary rights. The principle of necessity makes the impermissible permissible but the extent of applying this rule is tied to the extent of the necessity itself.

Another inclusive ruling is that the provision of substitution is also valid. It is the procedure by which one thing is replaced by another

regarding acts of worship, transactions or in the conflicts of right. Whenever something has replacement, it is perfectly permissible to use this substitute if the original is unreachable.

Another inclusive ruling is that the liabilities invoked against someone have to be fulfilled. Therefore, the damage of a property necessitates a compensation. That is to say, whoever causes damage to a thing to avert personal harm is not blameworthy, yet he is not free of blame in case of intentional damage and must compensate for it.

Similarly, loss or damage caused by an authorized trustee does not necessitate a restitution whereas restitution is mandatory on unauthorized agents.

One of the general provisions is that the exceptions, restrictions, and descriptions attached to the wording of an agreement are considered binding and enforceable, stipulating that they are consistently linked in terms of wording or ruling. And this includes the wording of contracts, rescission, endowments, wills, manumission, divorce, oaths, declarations, and others.

Another inclusive ruling is that the responsibility of properties and facilities owned by more than one owner fall collectively on them and they must pay whatever is necessary to sustain such properties against harm. Anyone refraining from paying such expenses and taxes must be forced to pay because all partners are required to do so, each according to his respective share.

Another inclusive ruling is that a trustee of a private trust is held personally liable for damages committed by himself or by his agents even if they were intentional, forgetful, or ignorant. The losses incurred are to be reimbursed by the trustee. In case of the trustee's failure to comply with the reimbursement due to death, inability, or insolvency or the like, his agent is to be held responsible instead.

Another inclusive ruling is that it is permissible for whoever pays a due debt for an insolvent person to redeem his money, even if the debtor does not plead that.

One inclusive ruling is that providing a full description of a lost item to someone who found it without claiming it to himself is permissible grounds for ownership [by the one providing the description].

Another inclusive ruling is that anyone who rushes for something before its due time punished by being deprived of it.

Another inclusive ruling is that one ought to choose the best of the available good options and the lesser of two evils to avoid a graver one. Countless *Shari'ah* rulings follow this maxim because the sole concern of *Shari'ah* is achieving as much good as possible while reducing evils as much as possible.

In case of bequests, gifts, declarations, contract execution, annulments that involve more than one partner, equality among the partners should be established unless evidence of preferences is included for certain partners, especially if there is no definite share is allocated for each partner. Proofs of these principles are clearly gleaned from the Qur'ān and the *Sunnah*. They are comprehensive foundations of great benefit to the rulers, the jurists, and the seekers of knowledge. This is a token of the how good this *Shari'ah* is and a clear manifestation of the truth brought by the Messenger from Allāh. Its primary foundations are perfect and its secondary principles are well-coordinated; and together they are fair and rational. We should restrict ourselves to these maxims because all others stem from them. They are sufficient and nothing can replace them. And Allāh knows best.

SECTION TWENTY THREE

Qur'ānic narrative of the Prophets Stories

Prophets Stories: A Lesson for the Believers to follow their Model

Allāh the Almighty has recounted good stories in His Book about His prophets, and He the Almighty described them as the best of stories. As such, they are the most truthful, most informative, and most beneficial to the servants. One of the most outstanding lessons from these stories is aiding in the perfection and completion of [people's] faith in the prophets, may Allāh's prayers and peace be upon them. Even though we generally believe in all the prophets, one's faith is boosted via the detailed narrative of their stories and Allāh's description of them as truthful, in the complete sense, and peerless in their character traits. Their goodliness and kindness have extended to all creatures including animals that was manifested in their behavior with them. Accordingly, believing faithfully in the details of those stories maximizes a servant's faith in Allāh. Their stories reinforce faith in Allāh the Almighty, monotheism, sincere devotion for Him, and faith in the Last Day. The stories further expound on the goodness and necessity of monotheism, the ugliness of polytheism and that it is the cause of destruction in this world and the Hereafter.

In their stories, too, is a lesson for the believers to follow their model throughout the various modes of religious action: monotheism and the establishment of worship, calling to Allāh, patience and steadfastness

in all troublesome misfortunes and facing them with calmness, tolerance and complete perseverance, honesty and sincerity to Allāh in all movements, only seeking reward from Allāh the Almighty. They seek neither reward nor gratitude from humans because they strive to do what is good for people. The stories reflect their origination from one source, and thus have basic tenets and principles. They call for morality, righteousness, and reform and stand against all opposing oddities.

The stories are abounded in jurisprudential benefits, legal rulings, and pieces of wisdom, indispensable for every seeker of knowledge.

Additionally, they incorporate insights on exhortation, reminders, encouragement and discouragement. They vouch for the relief gained after relieving hardship and afflictions, and feature the resounding recompense of good deeds clearly witnessed in this abode. Not to mention that they demonstrate good praise and love in the hearts of creation, which is joy for the worshipers, a solace for the grieving and admonitions for the believers in this abode. They are mainly intended as lessons and reminders not for joking or idle matters.

Before embarking on them, one has to know that many of their stories, may Allāh's prayers and peace be upon them, are repeated by Allāh in His Book frequently, and each instant of which is featured in its most proper context. The instances of the stories are not identical, for one instant may feature some additions and lessons that are absent in the different iterations of the story. They may differ in wording yet the meanings are consistent or close. Because this commentary is concise, I will integrate all the stories [of a given prophet] into a single one and ensure to highlight all the underlying meanings packed in the Qur'ān with keen scrutiny to their respective contexts. Each story is followed by benefits, of what Allāh bestows on me, that address essentials and secondary religious issues, morals, etiquette, and various topics, hoping that Allāh the Almighty help me with verbal correctness, inner

sincerity, and agreement with His pleasure, and to make it a public benefit, for He is All- Generous.

SECTION TWENTY FOUR

The story of Adam, the father of humankind (عَلَيْهِ ٱلسَّلَامُ)

Allāh elaborates the Angels about the creation of Adam (عَلَيْهِ ٱلسَّلَامُ) and his Offspring

Allāh is the First, none is before Him. He is the Executer of what He wills. Basically, all His actions and words emanate from His will and decree, commensurate with what His wisdom necessitates. He is All-Wise in all what He decreed, ordained and legislated for His servants. Owing to His comprehensive wisdom, encompassing knowledge, and the transcendent mercy, He ordained the creation of Adam, the father of human beings, whom Allāh has greatly preferred to much of what He created.

He the Almighty said to the angels:

﴿إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً﴾

"Verily, I am going to place (mankind) generations after generations on earth." [Al-Baqarah 2:30]

He the Almighty has created a successor of other creations, none but He the Almighty knows their nature. Confusedly, the Angels inquired:

﴿قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ﴾

"They said: "Will You place therein those who will make

mischief therein and shed blood." [Al-Baqarah 2:30]

Their response can be attributed to two reasons: either out of their veneration and glorification to Allāh the Almighty as they feared that He might create creatures similar to their earlier predecessors who would, too, cause damage and corruption; or that Allāh, the Most High, briefed them on the creation of Adam and the would-be malicious behavior of the evildoers of his offspring. Allāh the Almighty said to His angels:

﴿إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ٣٠﴾

"I know that which you do not know." [Al-Baqarah 2:30]

He the Almighty encompasses everything with His knowledge and that He knows the innumerable benefits of creating such a successor.

At first, He the Almighty Himself made known to them the perfection of His knowledge, and that it is necessary to acknowledge Allāh's comprehensiveness of knowledge and wisdom, among which is that He does not create anything in vain or without wisdom. Then, He the Almighty elaborated on the matter. He created him with His own hands to honor him over all creatures, and he took a handful of all the earth, the easy and the difficult, the good and bad, so that the offspring would have these characteristics. He was dust first, then water was thrown on it, and he became mud, then when the water remained on the mud for a long time, that mud changed and became black sounding clay, then dried him after molding him, so he became like the clay of pottery. In these phases, he was a body without a soul, so when the creation of his body was complete, the soul was breathed into him, and that body, which was inanimate, turned into an animal with bones, flesh, nerves, veins, and a soul and that is the reality of man. After that, Allāh the Almighty prepared him for every

knowledge and goodness. He the Almighty concluded His favor upon him by teaching him the names of all things.

The complete knowledge necessities complete perfection, so Allāh the Almighty wanted to show the angels the perfection of this creature, so He the Almighty presented these names to the angels and said to them:

﴿أَنۢبِـُٔونِي بِأَسۡمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ ٣١﴾

> **"Tell Me the names of these if you are truthful."** [Al-Baqarah 2:31]

Angels implicitly meant to show that it is much better not to create him, as to what seems to them true in that situation. The angels, peace be upon them, were unable to know the names of these things, and they said:

﴿سُبۡحَٰنَكَ لَا عِلۡمَ لَنَآ إِلَّا مَا عَلَّمۡتَنَآۖ إِنَّكَ أَنتَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٣٢﴾

> **"Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."** [Al-Baqarah 2:32]

Then, Allāh the Almighty responded:

﴿يَٰٓـَٔادَمُ أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡۖ فَلَمَّآ أَنۢبَأَهُم بِأَسۡمَآئِهِمۡ﴾

> **"O Adam! Inform them of their names, and when he had informed them of their names."** [Al-Baqarah 2:33]

The perfection of this creature and his knowledge amazed the angels as it was beyond their perception. The detailed manifestation of his faculties urged them to acknowledge and attest to the perfection of

Allāh's wisdom. Consequently, they vehemently sanctified him with the due veneration. Consequently, Allāh the Almighty wanted to show the angels' veneration and respect for Adam, outwardly and inwardly, so He said to the angels:

﴿ٱسۡجُدُواْ لِأٓدَمَ﴾

"Prostrate yourselves before Adam." [Al-Baqarah 2:34]

Iblīs's (Satan) Rejection to Prostrate to Adam

Allāh the Almighty asked them to bow down as proof of respect, veneration, and glorification to Adam and a display of their worship, obedience, love and humiliation to their Lord. Obediently, they all hasted to surrender to Allāh' s command. *Iblīs* was among them and he was instructed to prostrate with them. He was created from an element other than that of angels, namely, fire. He inwardly harbored disbelief to Allāh the Almighty, and envy for the one whom Allāh gave that augmented veneration. His arrogance and disbelief led him to reject to prostrate to Adam. Not only did he reject to surrender to Allāh's command, but also, he proclaimed his objection to Allāh the Almighty and doubting Allāh's wisdom as He said:

﴿قَالَ أَنَا۠ خَيۡرٞ مِّنۡهُ خَلَقۡتَنِي مِن نَّارٖ وَخَلَقۡتَهُۥ مِن طِينٖ ١٢﴾

"*Iblīs* said: "I am better than him (Adam), You created me from fire, and him You created from clay." [Al-A'rāf 7:12]

Allāh the Almighty asked him:

﴿يَٰٓإِبۡلِيسُ مَا مَنَعَكَ أَن تَسۡجُدَ لِمَا خَلَقۡتُ بِيَدَيَّۖ أَسۡتَكۡبَرۡتَ أَمۡ كُنتَ مِنَ ٱلۡعَالِينَ ٧٥﴾

"O *Iblīs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands [2]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" [Ṣād 38:75]

This disbelief, haughtiness, rejection and repulsion on his part was the only reason for his being expelled and cursed. Allāh said to him:

﴿فَٱهۡبِطۡ مِنۡهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخۡرُجۡ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ١٣﴾

"(O *Iblīs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." [Al-A'rāf 7:13]

Iblīs -The Open Enemy of the Mankind

The wicked did not surrender to His Lord nor did he offer to repent but rather demonstrated his enmity and his resolve on showing animosity towards Adam and his progeny. Moreover, he intended when he knew that he is doomed to eternal misery to deceive the progeny with his words, deeds, and soldiers into joining his party that is destined to the abode of misery. He said:

﴿رَبِّ فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ٣٦﴾

"O my Lord! Give me then respite till the Day they (the dead) will be resurrected." [Al-Ḥijr 15:36]

He asked for respite to master generating long-standing rivalry to Adam and his progeny. Since the wisdom of Allāh the Almighty dictates that the human being be composed of disparate natures of good or bad morals, it was necessary to distinguish and sift these morals by exposure to affliction of trials, the most serious of which is enabling this enemy to call them to all evils. Allāh the Almighty responded as follows:

﴿قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ٣٧ إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ٣٨﴾

"Then, verily, you are of those reprieved, "Till the Day of the time appointed." [Al-Ḥijr 15:37-38]

Proclaiming his pronounced disobedience and enmity towards Adam and his progeny, *Iblīs* said to His Lord,

﴿فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ١٦ ثُمَّ لَأٓتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ وَلَا تَجِدُ أَكۡثَرَهُمۡ شَٰكِرِينَ ١٧﴾

"Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." [Al-A'rāf 7:16-17]

Iblīs said so because he thought that human beings are naturally inclined to weakness and they are constantly overtaken by heedlessness. Allāh the Almighty said:

﴿وَلَقَدۡ صَدَّقَ عَلَيۡهِمۡ إِبۡلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ ٢٠﴾

"And indeed *Iblīs* (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allāh)." [Saba' 34:20]

Allāh the Almighty allowed him to overpower Adam and his progeny as He said:

﴿قَالَ ٱذۡهَبۡ فَمَن تَبِعَكَ مِنۡهُمۡ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمۡ جَزَآءٗ مَّوۡفُورٗا ٦٣ وَٱسۡتَفۡزِزۡ مَنِ ٱسۡتَطَعۡتَ مِنۡهُم بِصَوۡتِكَ وَأَجۡلِبۡ

عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

"Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways - usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit." [Al-Isrā' 17:63-64]

It means that *Iblīs* will entice humankind to inappropriately raise their children, consume their wealth inappropriately, and acquire it from illegal sources. Then, he will have a share in their wealth, children, drinking, and sexual intercourse when they do not invoke Allāh's name. Even worse, he will order them to deny the resurrection and the recompense, and not to do good. After that, he will go too far by sowing seeds of dismay against Allāh's *Awliā* (allies) and gratifying indecency and miserliness as substitutes for spending in goodness and generosity. Yet, it is all for a certain wisdom from Allāh the Almighty. Finally, this open enemy will mobilize all his soldiers and ammunition to lead people astray; the wicked among them would be exposed, his evil would become clear at a time when Allāh has no care for him.

Allāh supported the Believers with means to resist this open enemy

Allāh the Almighty did not give this enemy power over the rightly-guided progeny of the prophets, their followers of the steadfast affirmers of truth, and Allāh's pious allies. Rather, He constructed a strong shield of His protection and sufficiency along with fortifying them with powerful weapons, namely the perfect faith and the power of trust in Allāh the Almighty. In this connection, Allāh the Almighty says:

﴿إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾﴾

"Verily, He has no power over those who believe and put their trust only in their Lord (Allāh)." [An-Naḥl 16:99]

He the Almighty supported them with means to resist this open enemy. He revealed His books incorporating useful knowledge and influential exhortation encouraging them to do good and intimidating them from doing evil, sent messengers promising those who believed in Allāh the Almighty and obeyed Him with immediate reward, and warned those who disbelieved, lied and turned away with various punishments. Moreover, He guaranteed to those who follow His guidance, with which He sent down His books and sent His messengers, that they will not go astray in this world and will not be miserable in the Hereafter,

and that they will have neither fear nor grief. Besides, He the Almighty guided them through His books and by His messengers to the things by which they take refuge from this manifest enemy, together with clarifying what this devil calls for and the ways by which he entangles the creatures.

Just as He the Almighty showed and clarified these machinations, He the Almighty informed them of the ways by which they can ward off his evil and temptations. Let alone helping them with supernatural predestined aids. When they exert the due efforts and seek help from the One Worshiped, He the Almighty will make all paths leading to guidance accessible.

Adam and Eve in Paradise and Satan's Deception

Then, Allāh the Almighty completed His blessing upon Adam, creating from him his wife, Eve, of his own kind and in his likeness, so that he may dwell in with her, and to fulfill the various purposes of marriage, reconciliation, and the ensuing results of human population. He the Almighty warned Adam and his spouse that the *Shaiṭān* is their most wicked enemy. Therefore, they have to beware of him and take their utmost caution, so that he does not expel them from the Paradise. Allāh the Almighty has settled and permitted them to eat of all its fruits and to enjoy all pleasures thereof; except for a specific tree in this Paradise and He forbade it to them, both. He the Almighty says:

﴿فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾﴾

"And eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrongdoers)." [Al-A'rāf 7:19]

Allāh reiterated the blessings made accessible for Adam to enjoy in Paradise, saying:

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾﴾

"Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat." [Ṭā-hā 20:118-119]

They stayed in paradise for as long as Allāh willed, according to this description that Allāh the Almighty mentioned, and their enemy surreptitiously watched them waiting for a chance to turn their fortune. When he saw Adam's pleasure in this paradise and his great desire to perpetuate it, he came to him in a kind way in the form of the sincere friend, and he said: O Adam, O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" He kept whispering, beautifying, seducing, promising, and giving them apparent advice, which is the biggest deception, until he lured them. Consequently, they ate from the tree that Allāh the Almighty forbade them from and prohibited approaching to. When they ate from it, their private parts became manifest to them, and they began to cover themselves with the leaves of the paradise, i.e. they stuck the leaves to their naked bodies to be a substitute for clothing. They were overwhelmed and bewildered. Hence, the punishment for their disobedience has befallen immediately, and their Lord called them, saying:

﴿أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾﴾

"Did I not forbid you that tree and tell you: Verily, *Shaitān* (Satan) is an open enemy unto you?" [Al-A'rāf 7:22]

Later on, Allāh the Almighty inspired and prompted them to comprehensive repentance and sincere submission. Allāh says:

﴿فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ﴾

"Then Adam received from his Lord Words." [Al-Baqarah 2:37]

They said:

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾﴾

"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." [Al-A'rāf 7:23]

Consequently, Allāh the Almighty accepted their repentance and pardoned the sin they committed. However, the punishment against the matter that Allāh the Almighty warned them against, which is the expulsion from this paradise if they ate from the forbidden tree, was inevitable. As a result, they went down to earth whose good was mixed with its evil, and its happiness with its turmoil.

After that, Allāh the Almighty told them that He must put them and their offspring to test, and that whoever believed and did righteous deeds, his end would be better than his first worldly life; but whoever lied and turned away, his end would be eternal misery and torment. Allāh the Almighty warned the offspring against *Shaiṭān* as He the Almighty said:

﴿يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۗ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾﴾

"O Children of Adam! Let not *Shaitān* (Satan) deceive you, as he got your parents [Adam and Hawwā' (Eve)] out of Paradise, stripping them of their raiments, to show

> **them their private parts. Verily, he and *Qabīluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayātin* (devils) *Auliyā'* (protectors and helpers) for those who believe not."** [Al-A'rāf 7:27]

Allāh the Almighty has substituted the garment that the *Shaiṭān* stripped our parents off with a clothing that covers the apparent nakedness and displays outward beauty. He the Almighty substituted the apparent clothes with a better garment, which is the mantle of righteousness. It is clothing of the heart and soul with faith, sincerity, submission, and the adornment of every beautiful morality, and the abandonment of every vice. Then, Allāh dispersed from Adam and his wife many men and women, spread them in the land and appointed them as successive generation to see how they act.

Benefits derived from this story: Essential and secondary religious issues, morals and etiquettes

One of the benefits is that Allāh the Almighty has mentioned this story in His Book in many explicit contexts. It is one of the greatest narratives that messengers shared as it was revealed in all the heavenly books. Furthermore, all the early and the contemporary followers of the prophets attested to its veracity. Nonetheless, in the later times surfaced a malicious group of heretics who denied all what the messengers came with. They denied the existence of the Creator and only gave credence to natural sciences by virtue of their deficient knowledge.

According to their corrupt assumption, which is the farthest from the truth, they denied the creation of Adam and Eve and what Allāh and His Messenger mentioned about them. Even worse, they claimed that the human being was an ape or ape-like animal, until he evolved to this existing state.

These people were deceived by their erroneous theories based on the assumptions of minds that are originally corrupt. They abandoned all the correct sciences for their sake, especially what the messengers came with, and He the Almighty said to them:

﴿فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨٣﴾﴾

"Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment)." [Ghāfir 40:83]

These people are flagrantly exposed and known to all Muslims, and to all those who prove the existence of the Creator. They know that they are the most misguided sects. However, some vestiges and branches based on this secular doctrine leaked to some Muslims. They twisted the original meanings by referral to allegorical illustrations and symbols. For instance, a group of modernists interpreted the prostration of the angels to Adam symbolically; it implies the subjugation of the whole to the human beings. Additionally, they alleged that Allāh subjugated the earthly and mineral materials and the like to humankind. According to them, this is typically the moral and the allegorical connotation behind the prostration of the angels. A believer in Allāh the Almighty and the Last Day does not doubt their fallacy and their malicious intentions to distort the Book of Allāh. They share a common ground with the distortion of *al-Bāṭinīyah* and *al-Qarāmiṭah*. Should their misinterpretation be followed, a similar twisting would be directed to other stories of the Qur'ān. As a result, the Qur'ān is to be reversed from being a book of clarification, guidance and mercy to mere symbols with which every enemy of Islam can tamper, thereby invalidating the Qur'ān. Glory be to Allāh; this is a grave falsehood.

Accordingly, to invalidate these evil assumptions, a true believer can do nothing beyond reiterating what Allāh related to us about the story

of Adam and the prostration of the angels. He should realize that their interpretation is flagrantly contradicting what Allāh the Almighty and His Messenger intended, no matter how its adherents devised of adornment, twisting phrases, and attribution of their findings to some of the renowned whom people think well of. Such deceitful propagations of arrogant mongers cannot cause a true believer to veer away from His faith and the straight path.

This story highlights the virtue of knowledge. When Adam's supremacy of knowledge was evident to the angels, they acknowledged his perfection and deservedness to respect and reverence.

Noteworthy is that one has to be grateful that Allāh has favored him with knowledge. As a token of gratitude, he should quote what the angels and messengers said which is: **Glory be to You, we have no knowledge except what You taught us.**

Moreover, one has to avoid discussing what he does not know, for knowledge is the greatest of blessings. One displays his gratitude by attributing the favor to Allāh the Almighty, praising Him by teaching the ignorant and communicating only what he knows and remaining silent about what he does not.

Allāh the Almighty taught us a moral by relating that envy, pride, and greed are among the deadliest vices. *Iblīs*'s pride and envy for Adam downgraded him, and Adam's and his wife's avarice tempted them to eat from the forbidden tree. Had it not been for Allāh's mercy for them, such disobedience would have led to their destruction. Fortunately, Allāh's mercy empowers the broken, saves from calamities, and raises up the offender when repenting.

It is essential to highlight that if a servant slips into a sin, he should hasten to repent and confess his misdeed sincerely with humble submission to Allāh the Almighty. Allāh the Almighty related the manner in which they pronounced their repentance in order that

we follow suit to attain happiness and be saved from the agonizing doom. Likewise, He the Almighty informed us of Satan's resolve and firm determination to seduce us in every way, so that we prepare for this enemy who demonstrated this deeply rooted enmity. Allāh the Almighty loves us to resist him forcefully by avoiding his paths and steps, and heeding to the means that may entangle us in his nets. As such, a believer is to fortify himself with reciting the correct heartfelt remembrances and various invocations to ward off his evil, holding to the sincerity of faith and trust in Allāh, showing reluctance to his insinuation to avoid the deeds of good, and standing against his whispers and wrongful urges by learning useful sciences and sincere facts.

To conclude, the story is evidence of the creed of *Ahlus-Sunnah wa'l-Jamā'ah* who establish to Allāh the Almighty what He established for Himself of the beautiful names and all the attributes. They made no distinction between the attributes of the Essence and that of action. It affirms the attribute of Hands for Allāh as Allāh the Almighty explicitly explained that He created Adam with His two Hands. He has two real Hands. Moreover, His Essence is distinctive from His creation. His attributes, the Most High, are not similar to that of His creation.

SECTION TWENTY FIVE

The story of Nūh (عَلَيْهِ ٱلسَّلَامُ)

Sending of Prophet Nūh (عَلَيْهِ ٱلسَّلَامُ) as a Pathfinder for Truth

After the death of Adam, people remained for many centuries as one nation following guidance. However, with the passage of time, they differed and the devils introduced various evils to them in many ways. Many righteous people among the people of Nūḥ had passed away, and people grieved for them. Consequently, Satan insinuated them to make images to commemorate the righteous. It was the first flicker of evil. When those who constructed them in this sense perished, ignorance took over, and the devil maliciously informed them that their ancestors used to invoke *Wdā*, *Swā'ā*, *Yaghūth, Ya'wq* and *Nasrā*, seek intercession with them and pray for them to cause rain to fall and treat the sick. He persisted in his scheming till they worshiped the idols. They turned their back to the advice of the truthful. Then Allāh the Almighty sent Nūḥ (عَلَيْهِ ٱلسَّلَامُ) to them. He was one of them. He was renowned for his sincerity, trustworthiness, and perfection of morals. He said to them:

﴿يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ﴾

"O my people! Worship Allāh! You have no other *Ilāh* (God) but Him." [Al-A'rāf 7:59]

He promised them abundance of bliss in this world and the Hereafter.,

saying:

﴿يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ٢ أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ﴾

"O my people! Verily, I am a plain warner to you, "That you should worship Allāh (Alone), fear (be dutiful to) Him, and obey me, "He (Allāh) will forgive you of your sins and respite you to an appointed term." [Nūḥ 71:2-4]

When he advised them to be faithful to Allāh, discredited their opinions, and threatened them with the punishments in this world and the Hereafter, they rudely replied:

﴿مَا نَرَىٰكَ إِلَّا بَشَرٗا مِّثۡلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمۡ أَرَاذِلُنَا بَادِيَ ٱلرَّأۡيِۖ وَمَا نَرَىٰ لَكُمۡ عَلَيۡنَا مِن فَضۡلِۭ بَلۡ نَظُنُّكُمۡ كَٰذِبِينَ ٢٧﴾

"We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars." [Hūd 11:27]

Maliciously, they asked him to expel those who were with him among the believers out of arrogance and disdain for the truth and for creation. He has explained to them that he does not call for misguidance; he is a pathfinder for truth. He accentuated the fact that he is a trustworthy messenger with clear evidence and proofs from His Lord. He added that it is not permissible to expel the believers; rather, they should be honored and respected. Furthermore, he does not claim for any glory to compete the Lord with, so he said:

﴿وَلَآ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّي مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِيٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا﴾

"And I do not say to you that with me are the Treasures of Allāh, nor that I know the *Ghaib* (Unseen), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them." [Hūd 11:31]

He persistently called them day and night, secretly and publicly. Yet, his call only drove them further away and increased in their aversion and inclination to the misguidance of worshiping other than Allāh and sticking to it. So Nūḥ said:

﴿رَّبِّ إِنَّهُمْ عَصَوْنِي وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾﴾

"My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. "And they have plotted a mighty plot. "And they have said: 'You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā'*, nor *Yaghūth*, nor *Ya'ūq* nor *Nasr'* (these are the names of their idols)." [Nūḥ 71:21-23]

When he saw that his call is of no avail in any way, and that every new generation was more insidious than the one before it, he implored His Lord, saying:

﴿رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾﴾

"My Lord! Leave not one of the disbelievers on the earth! "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers." [Nūḥ 71:26-27]

Allāh the Almighty responded to his prayer and commanded him to build the ark with His care, good consideration, and inspiration. Allāh the Almighty favored His servants with teaching them this craft. To Prophet Nūḥ (عَلَيْهِ ٱلسَّلَام) goes the credit and initiation of this industry, with which he obtained countless religious and worldly benefits at all times.

Allāh the Almighty informed him of the inevitability of drowning them, so that it is incumbent on him not to plead His Lord regarding their impending destruction, for they are wrongdoers. While building the ark, the chiefs of his people ridiculed him whenever they passed by him. Firmly, he said to them: **If you ridicule us today, then can look down on you with ridicule likewise.**

Allāh the Almighty revealed to him a sign indicating the issuance of His command; the oven gushing forth i.e. water like springs gushed from the earth from every side, even the places usually far from the fire. As such, Nūḥ was commanded to take on board of each species two (male and female), so that their offspring could survive because it was impossible to carry them all. The wisdom requires keeping those animals that Allāh created to be subservient to the interests of humans. The command included loading on with him all those who believe, men and women, and his family except for those who had previously been declared doomed. The situation was that only a few believed with

him. After people were commanded to embark, he said to them: In the name of Allāh will be its course and mooring. This is an example for us to emulate, for one has to invoke Allāh's name before any action, as the reasons, no matter how great, are from the kindness of Allāh the Almighty, and they are not completed except with Allāh's help.

At that time, Allāh the Almighty commanded the earth to gush forth with springs, and commanded the sky to pour down rain in torrents, so the waters met and rose to the extent decreed. It swept over the low places, then rose little by little on all the heights until the tops of the tall mountains were hidden, and the ship was running with them in waves like mountains hitting right and left. Amid that wrought havoc, Nūḥ saw his disbelieving son who was trying to flee from the torrents. He softly called him:

﴿يَٰبُنَيَّ ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ ٤٢﴾

"O my son! Embark with us and be not with the disbelievers." [Hūd 11:42]

Light could not dispel the clouds of misguidance heavily dimming the heart of Nūḥ's son, so he went too far with his vanity and arrogantly said to his father.

﴿سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ ٱلۡمَآءِۚ﴾

"I will betake myself to some mountain; it will save me from the water." [Hūd 11:43]

They did not expect that the waters would rise above the mountaintops, so Nūḥ said to him:

﴿لَا عَاصِمَ ٱلۡيَوۡمَ مِنۡ أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَۚ﴾

"This day there is no savior from the Decree of Allāh except him on whom He has mercy." [Hūd 11:43]

No mountain, fortress, or anything else can be savior from Allāh's command except for those on whom He has mercy, and His mercy in that case is specific to embarking on the ark with Nūḥ. Allāh says:

﴿وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ﴾

"And waves came in between them." [Hūd 11:43]

Accordingly, his son was among the drowned.

Allāh the Almighty drowned all the unbelievers, and saved Nūḥ and all those with him on board. This was clear evidence of Nūḥ's truthfulness and that his call for monotheism, the message, the resurrection is from Allāh's revelation. Whoever opposed what he called for was proclaimed a disbeliever. Besides, the adherents of faith received the reward in this world with salvation and dignity, and the people of disbelief were doomed with destruction and humiliation.

When this great purpose was fulfilled, Allāh the Almighty commanded the sky to stop pouring down water, and the earth to swallow what is in it. The water subsided little by little. The ship came to rest on Mount al-Judi, which is a well-known lofty mountain near Mosul.

This is evidence that all the mountains were submerged by water and overflowed by the flood. Nūḥ grieved over his son, so he called out to his Lord, supplicating:

﴿إِنَّ ٱبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ ٱلْحَقُّ﴾

"O my Lord! Verily, my son is of my family! And certainly, Your Promise is true." [Hūd 11:45]

He pleaded before Allāh that He the Almighty commanded him to take on board his family and his son is one of his family. Allāh said to him:

﴿إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ﴾

"Surely, he is not of your family." [Hūd 11:46]

Meaning, he is not one of your family who were promised to be saved as salvation was restricted by His saying:

﴿إِلَّا مَن سَبَقَ عَلَيْهِ﴾

"Except him against whom the Word has already gone forth." [Hūd 11:40]

﴿إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ﴾

"His work is unrighteous." [Hūd 11:46]

Meaning: it is unrighteous that you are offering supplication for the salvation of a disbeliever.

Allāh the Almighty says:

﴿فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾﴾

"So ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant." [Hūd 11:46]

This is a kind of admonition from Allāh to Nūḥ. It aims at instruction and preaching him that this supplication is unbecoming

for him, though his emotional parental sympathy was behind this. It is contingent that the supplication for Allāh should be driven by knowledge and sincerity in seeking the pleasure of Allāh the Almighty, so Nūḥ said:

﴿قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِي بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي
وَتَرْحَمْنِيٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾ قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا
وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم
مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾﴾

"Nūh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers." It was said: "O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people, who are with you (and on some of their off-spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." [Hūd 11:47-48]

Then, he disembarked the ark and Allāh the Almighty blessed his offspring by making them the only survivors.

His children's progeny was dispersed all over the land: *Yāfith's* in the east, *Ḥām's* in the west, and *Sām's* in the middle.

He stayed with his people for a thousand years minus fifty years. He stayed after their destruction for as long as Allāh willed. He is among the Messengers of Resolve, and among the five for whom intercession will be granted on the Day of Resurrection.

He is the first messenger to people, and the second father of humankind, (عَلَيْهِ ٱلسَّلَامُ)

Lessons to be gleaned from the Story of Nūh (عَلَيْهِ ٱلسَّلَامُ)

One of the benefits of this story is that all the messengers, from Nūḥ to Muhammad (ﷺ), agree on calling for pure monotheism and forbidding polytheism. The first thing Nūḥ and others call their people for is faith in the Oneness of Allāh. They all say:

﴿ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ﴾

"Worship Allāh, you have no other *ilāh* (god) but Him."

The etiquette of calling and its completion is underscored. Nūḥ called his people day and night, secretly and publicly. At every time and in every situation in which he thinks the call will pay off. He endeared to them the immediate reward by safety from punishment, enjoying wealth and children, and generating livelihoods if they believe along with the deferred recompense. Additionally, he warned them against unfaith. He was an exemplary of patience just as other messengers. He harped on every string to afford their minds and heart with zealousness for belief, and he substantiated [his call] with signs and proofs.

The suspicion raised by the enemies of the Messengers are groundless

and are to be dismissed and nullified for lack of validity and soundness. For instance, the people of Nūḥ said:

﴿مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ ٱلرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾﴾

"We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

Thinking over their statements, one will find that they are mere void utterances indicating that they are falsifiers and arrogantly averse to the truth. They said:

﴿مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا﴾

"We see you but a man like ourselves."

Their saying is quite quarrelsome as it implies that truth conveyed by human being is untruth. Accordingly, whatever conveyed by humans in any branch of knowledge is invalid. Their statement is a direct accusation of all human-produced knowledge, for it is well-known that all kinds of knowledge are reciprocal communication among human being, the greatest and the most truthful is what people learned from the revelation sent down on the Messengers.

They also said:

﴿وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

"And we do not see in you any merit above us."

Meaning, we are on equal status, so no privilege for you over us. The Messengers responded to this, saying:

﴿إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ﴾

"We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves." [Ibrahim 14:11]

Therefore, Allāh the Almighty favored the messengers and singled them out for revelation and the message. Their denial for the messengers' status and Allāh's preference [for them] stems from their extreme ignorance and abuse of Allāh's grace. It is from Allāh's mercy and wisdom that the messengers are human beings so that the servants can learn from them and that they become accessible by Allāh's facilitation to His ways. Deniers, originally, disbelieved in the grace and that it is leading to the straight and beneficial path. They went too far with claiming their aboveness, saying:

﴿وَمَا نَرَىٰكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا﴾

"Nor do we see any follow you but the meanest among us."

It is common sense that the truth is recognized on its own merit rather than by the people claiming to follow it. Truth is truth; it is not identified by whoever follows it. This saying on their part implies their arrogance and confusion. Arrogance is the greatest hindrance to the servant from knowing the truth and from following it. Therefore, their following saying is also intriguing:

﴿أَرَاذِلُنَا﴾

"The meanest among us."

If their statement means that the followers are the most indignant among them, this claim is to be dismissed because poverty is not something to be ashamed off. If they meant that they are the most corrupt in terms of conduct and morality, this is a flagrant lie as well.

Are we to assume that belief in and obedience to Allāh and His Messengers, submission to the truth and safety from every reprehensible trait are vices or are they the compete opposite? Those with true reprehensible traits are who abandon the obligations such as believing in the Oneness of Allāh and praising Him alone. Their hearts are filled with arrogance over the truth and over people. This, by Allāh, is the worst of vices. Those people are deceived, as they did not resent these good people for no reason but belief in Allāh the Most Mighty, the Most Praiseworthy. They said:

﴿بَادِيَ ٱلرَّأۡيِ﴾

"And they (too) followed you without thinking."

Meaning: Those believers hastened to believe in Nūḥ. They did not deliberate, nor did they wait nor lagged behind. Truth has clarity, proofs, light, majesty, splendor, honesty, and tranquility. It does not need to be deliberated or discussed to be followed. Rather, hidden matters that lack credibility need to be fully investigated. As for faith, it is more radiant and manifest than the light of the sun, and sweeter than everything. None but the ilk of those arrogant and mighty tyrants abandon it. They said:

﴿وَمَا نَرَىٰ لَكُمۡ عَلَيۡنَا مِن فَضۡلٍ﴾

"And we do not see in you any merit above."

Is there any fairness in this speech? They talk about themselves, and

their words may be what is in their hearts, or it is possible that they say what they do not believe. In both cases, truth is self-evident and hence willingly accepted by the high and low. They accused them, saying:

﴿بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾﴾

"In fact, we think you are liars."

Assumption is the falsest of speech. That is why they could not substitute the verb "think" with "know' [you are liars]. They have no clear evidence to falsify the truth. However, the Messengers presented non-refutable decisive evidence and proofs that crushed their entire allegations.

Part of the clear privileges is that the virtues of the prophets and the evidence of their message is their complete devotion to Allāh the Almighty in their double-fold nature of servitude: exclusive and transcendental. The former is directed only to Allāh the Almighty and the latter to the benefit of creation, such as calling and teaching people. For this reason, they clarify that they wait for Allāh's recompense and reward. They say:

﴿وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ﴾

"And O my people! I ask of you no wealth for it; my reward is from none but Allāh."

Followers of Messengers have to adhere to their teachings. It is the best virtue to be emulated by the followers. Accordingly, Allāh the Almighty bestows His bounty upon them and provides for them a much loftier status-in this world and the Hereafter than that of those who compete for the worldly pleasures.

[From time immemorial,] the enemies of Messengers used to entertain

suspicions about the intentions of the believers and the virtues bestowed upon them by Allāh. They even went as far as claiming rather decisively that Allāh will not bestow His favor upon the believers. When they made such claim to speak ill of the believers, Nūḥ said to his people:

﴿وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِيٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ﴾

"And I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner-selves (as regards belief, etc.)"

Over and above, the story indicates the necessity of seeking Allāh's help by mentioning His name when embarking and disembarking, and in all action as well. One is to praise and mention Him a lot when receiving blessings, not to mention deliverance from calamities and hardships, as He the Almighty said:

﴿وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْرِىٰهَا وَمُرْسَىٰهَآ﴾

"And he [Nūḥ عليه السلام] said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage."

Allāh says:

﴿فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾﴾

"And when you have embarked on the ship, you and

whoever is with you, then say: "All the praises and thanks be to Allāh, Who has saved us from the people who are Zālimūn (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allāh)." [Al-Mu'minūn 23:28]

One should also pray for Allāh's blessings in case of accommodation in casual mansion; such as in travel and other residences, and in places of settlement; such as dwellings and homes. Allāh the Almighty says:

﴿وَقُل رَّبِّ أَنزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾﴾

"And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land." [Al-Mu'minūn 23:29]

This is all realized by maintaining Allāh's remembrance, which brings about strength and trust in Allāh, and the bestowal of Allāh's blessing; the best thing that accompanies the servant in all his conditions.

We have to be heedful that fearing Allāh and fulfilling the duties of faith are prerequisites for attaining the pleasures of this world, abundance of wealth and children and physical strength - although there are other reasons for that as well. It is the only vehicle for obtaining the good of the Hereafter and safety from its punishment.

Salvation from worldly general punishments is for the believers of the messengers and their followers. As for the general worldly punishments, they are specific to criminals and their followers from offspring and animals, even if they do not have sins, because Allāh incurred afflictions, in some events, on all deniers including children and animals. This contradicts with some Israelites that related: when Allāh the Almighty wanted to destroy the people of Nūḥ or others, He made the wombs of women sterile so that their children would

not follow them in punishment. This is baseless and is contrary to the well-known story. It confirms His saying, the Most High:

﴿وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً﴾

"And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)." [Al-Anfāl 8:25]

SECTION TWENTY SIX

The story of Hūd (عَلَيْهِ ٱلسَّلَامُ)

Hūd (عَلَيْهِ ٱلسَّلَامُ) calls his people to abandon Polytheism and Oppression of the Servants

When *ʿĀd*, the first who reside in *al-Aḥqāf* from Hadramawt, were immersed in wrongdoing and transgression, Allāh the Almighty sent Hūd (عَلَيْهِ ٱلسَّلَامُ). They tyrannized over the servants of Allāh, saying:

﴿مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ﴾

"Who is mightier than us in strength?" [Fuṣṣilat 41:15]

With their association of partners with Allāh and their denial of Allāh's messengers, Allāh the Almighty sent Hūd to his people calling them to worship Allāh alone and forbidding them from polytheism and oppression of the servants. He called them by every means and reminded them of what Allāh the Almighty has bestowed upon them of the good of this world and abundance in sustenance and strength. They rejected his call and they arrogantly said:

﴿مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾﴾

"You are but a human being like us. Then bring us a sign if you are of the truthful." [Ash-Shuʿarāʾ 26:154]

They are lying in their allegation for there is no prophet except that Allāh the Almighty gave him signs, following which humans believe. Had the signs of the messengers been limited to just the fact that the religion they preach is the same, it would have been sufficient to prove it is revealed from Allāh due to its perfection and regulation of the interests of people in every era. It is distinguished in the truthfulness of its reports and commandment of all good and prohibition of all evil. Additionally, every Messenger believed in what preceded and what followed him and approved of it.

Hūd's miracle is one of a kind. Besides, he was the first to ridicule their fabrications and slander their gods while they were notoriously acknowledged for being mighty oppressors and tyrants. They intimidated him that their gods would inflict him with insanity or evil unless he backed off his call. Yet, he challenged them publicly and said to them openly:

﴿قَالَ إِنِّيٓ أُشۡهِدُ ٱللَّهَ وَٱشۡهَدُوٓاْ أَنِّي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ٥٤ مِن دُونِهِۦۖ فَكِيدُونِي جَمِيعٗا ثُمَّ لَا تُنظِرُونِ ٥٥ إِنِّي تَوَكَّلۡتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٥٦﴾

> **"I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, With Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)."** [Hūd 11:54-56]

To their dismay, they were unable to cause him the least harm. What sign is greater than this challenge to those who are keen to nullify his call

in every way? When their tyranny ended, he turned away from them and warned them that the punishment would descend. Therefore, the torment came to them over the horizon, and it was time of great distress and a great need for rain, so when they rejoiced and said:

﴿هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ﴾

"This is a cloud bringing us rain!." [Al-Aḥqāf 46:24]

Yet Allāh said:

﴿بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ ۖ﴾

> **"Nay, but it is that (torment) which you were asking to be hastened."** [Al-Aḥqāf 46:24]

This was in response to their provocation that [Hūd] should bring what he promised them [of the wind] if he were truthful.

﴿رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾ تُدَمِّرُ كُلَّ شَيْءٍ﴾

> **"A wind wherein is a painful torment! Destroying everything."** [Al-Aḥqāf 46:24-25]

They were promised that the wind would last for seven days and eight nights.

Allāh says:

﴿سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا ۖ فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾﴾

> **"Which Allāh imposed on them for seven nights and**

eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!" [Al-Hāqqah 69:7]

Allāh says:

﴿فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿٢٥﴾﴾

"So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimūn* (criminals, sinners, polytheists, disbelievers)!" [Al-Aḥqāf 46:25]

They were enjoying the pleasures and luxury of life. All the surrounding territories and tribes submitted to them. Nonetheless, Allāh the Almighty sent against them a strongly blowing wind in days of misfortune, so that He would make them taste the chastisement of disgrace in this world and that of Hereafter, which is more disgraceful, and they will not be helped.

Allāh the Almighty says:

﴿وَأُتْبِعُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾﴾

"And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd." [Hūd 11:60]

Allāh the Almighty saved Prophet Hūd (عَلَيْهِ السَّلَام) and the believers. It is a sign of the perfection of Allāh's power, His honoring of the

messengers and their followers, and their victory in the life of this world, and on the Day when the witnesses will be established [On the Day of Judgment]. Likewise, it is an affirmation of the annulment of polytheism, and that it has the worst and most heinous consequences. Additionally, it is affirming Resurrection of the dead on the Day of Judgment.

Benefits Derived from the Story of Hūd (عَلَيْهِ ٱلسَّلَامُ)

The story refers to Allāh's wisdom as He the Almighty relates the news of the neighboring nations in and around the Arabian Peninsula, as the Qur'ān employs the best methods as reminders in a beneficial manner.

Undoubtedly, Allāh the Almighty has sent messengers to the remote territories in the east and west of the earth. They must have had signs, proofs, promising of reward and warning of punishment for the people they were sent to. We benefit from the history and reports of those successive generations. We watch their monuments and remains, pass by their dwellings all the time, and understand their languages as their natures are closer to ours. Actually, it is of a maximized benefit to be reminded with nations with whom we have affinity in term of habits, customs, thoughts and style of living in general. It is more plausible and beneficial to perceptions. Preachers and teachers have to follow this methodology and strive to deliver knowledge and news to people by means that they understand in order not to turn away from truth. The Creator indicated this in the last story of 'Ād, saying:

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْآيَٰتِ﴾

"And indeed, We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayāt* (proofs, evidence, verses, lessons, signs, revelations, etc.) in various ways." [Al-Aḥqāf 46: 27]

Meaning: we set various examples and evidence so that they may return to the truth. Allāh says:

﴿لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾﴾

> **"that they might return (to the truth and believe in the Oneness of Allāh - Islāmic Monotheism)."** [Al-Aḥqāf 46:27]

That is to be closer to obtaining the benefit.

The story admonishes that constructing luxurious palaces for sake of pride, vanity, adornment while oppressing people are among the reprehensible vices inherited from tyrannical nations. In the stories of ʿĀd and Hūd, Allāh the Almighty dismissed these actions as repulsive, saying:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾﴾

> **"Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever?"** [Ash-Shuʿarā' 26:128-129]

Construction of palaces, forts, houses, and other buildings are for the following purposes: one of them is for accommodation when needed and the purposes vary and differ. This type is permissible, and they may be used with good intentions for acts of goodness. Another purpose is constructing as fortresses to ward off the aggression of enemies, and as strongholds to be barricade for fortification and protection. This type is categorized under the jihad for the sake of Allāh, as it is included in the command to take precautionary measures against enemies. A third type can be built for the sake of showing off, arrogance, oppression,

terrorizing people, and a display of extravagance. This type is condemnable as Allāh forbade such as the case with ʿĀd and others.

All manifestations of material power; including sharp-mindedness, wittiness and intelligence are of no weight unless coupled with faith in Allāh and His Messengers.

As for the deniers and disbelievers of Allāh's messengers will receive a grievous punishment for they were gradually lured to worldly pleasures and given temporary respite. Their hearing, sight and intellect will not avail them when Allāh's command comes, as Allāh the Almighty said about ʿĀd:

﴿وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾﴾

"And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayāt* (Allāh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allāh, and they were completely encircled by that which they used to mock at!" [Al-Aḥqāf 46:26]

In another verse, Allāh the Almighty says:

﴿فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾﴾

"So their *ālihа* (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction." [Hūd 11:101]

SECTION TWENTY SEVEN

The story of Sālih (عَلَيْهِ ٱلسَّلَامُ)

Prophet Sālih (عَلَيْهِ ٱلسَّلَامُ) as a righteous brother from the tribe

Thamud - which is the second *'Ād* - used to live in *al-Ḥajar* and its surroundings. They lived in bliss of abundance of livestock, crops and cultivation. They lavished on extravagance to the extent that they used to construct ornate palaces on the plains, and elaborately carved houses from the mountains. Nonetheless, they were ungrateful and insolent in their way of living and worshiped other than Allāh. As a result, Allāh the Almighty sent them their righteous brother from their tribe. He was well-bred figure among them, acknowledged for his lineage, virtue, perfection, honesty and trustworthiness .He called them to worship Allāh the Almighty and to show sincerity for His religion and leaving behind whatever they believed in other than Allāh. He reminded them of the blessings of Allāh and His punishment for the adjacent nations. Only a few followed him. Furthermore, when he established the evidences and proofs for the necessity of believing in the Oneness of Allāh, they became disgusted, indignant and arrogantly said:

﴿يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ﴾

"O Ṣāliḥ! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allāh) Alone]!" [Hūd 11:62]

They thought he would favor them as he was an exemplary of perfection, morality, and good conduct. This was an acknowledgment on their part of his good reputation before he initiated his call to truth. But for his call to worship of the Creator not the slaves, they would not have downgraded him from such a status among them. His only fault was that, he opposed their misguided ancestors, and they were more astray than them.

Then, he established great proof and granted, by Allāh's favor, a miracle bliss for the entire tribe. He maintained: This is Allāh's she-camel. It is one in a kind in terms of honor, and its benefits to you. It is a sign of my sincerity and the extensiveness of your Lord's mercy upon you. So, leave it to eat on Allāh's land. Allāh will provide for it, and you will benefit from its milk. It will drink water on one day, and everyone else on the other day.

It produced so much milk that everyone was fed and filled their containers. They stayed like that till Allāh willed. There were nine devil-like family heads who vehemently resisted what Ṣāliḥ came with. They kept people away from the path of Allāh and spread corruption in the land. Ṣāliḥ had warned them against hamstringing the she-camel when he observed their arrogance and their resistance to the truth. However, the first thing that those evil leaders did was that they held a general meeting to scheme to the hamstringing of the she-camel. After that, the most wretched of the tribe was assigned to that, and for this Allāh the Almighty said:

﴿إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا ١٢﴾

"When the wicked man among them went forth (to kill the she-camel)."

After their agreement, they delegated and appointed him for such a heinous crime. He assured his acceptance of the mission and promised

to fulfill it efficiently. They were all satisfied or even worse plotted for it. He accomplished the mission successfully, and killed the she-camel, the thing that heralded for the destruction of the entire tribe.

When he saw the signs of imminent torment, Ṣāliḥ knew that the punishment is inevitably approaching, because the crime had worsened. There was no glimpse of hope for them; they were hopelessly beyond repair.

Ṣāliḥ told them to enjoy themselves in their houses for only three day because his promise of their end is enforceable. He warned the near and far. During this period, these nine chiefs agreed on a matter graver than hamstringing the she-camel; namely, the killing of their Prophet Ṣāliḥ (عَلَيْهِ السَّلَام). They plotted and took pledge of treachery and tried to cover up the matter for fear of his family's influence and that they may claim for blood money. They maintained: We will attack Ṣāliḥ and his family at night, and then tell his next of kin that "'we did not witness the killing of the family." They well- schemed for this grave deception. Yet, no matter how malicious their plotting is, Allāh is the most skillful in plotting for his righteous prophet.

When they at the base of a mountain, waiting for the opportunity to kill Ṣāliḥ, Allāh initiated His punishment. They were at the vanguard of their people to the fire of hell. Allāh the Almighty sent a rock from the top of the mountain, so it crushed them and they were killed. With the elapse of these three days, a shout came to them from above them, and a shiver from below them, so they became silent [dead – destroyed], and Allāh the Almighty saved Ṣāliḥ and those with him among the believers. He turned away from them, saying:

﴿يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ رِسَالَةَ رَبِّي وَنَصَحۡتُ لَكُمۡ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ ٧٩﴾

"O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers." [Al-A'rāf 7:79]

Benefits Derived from the Story of Prophet Sālih (عَلَيْهِ ٱلسَّلَامُ)

Basically, all the prophets had the same call. Whoever belies one of them is denounced as a denier of the truth that is revealed to all messengers. That is why, Allāh the Almighty mentioned that peoples of Nūḥ, ʿĀd and Thamūd belied the messengers.

It is noteworthy that the culmination of the tyranny of oppressive nation augers bad with inevitable destruction. Their disbelief and belying necessitate destruction, but going too far with overstepping limits precipitates their doom. Allāh the Almighty is on the lookout as He grants them respite until he seizes them forcefully, He is the Most Mighty and the All- Powerful.

One of the major hindrances to accepting the truth is the deeply rooted false beliefs taken from the forefathers whose descendants look high upon them. In fact, they are totally insignificant, they do not rest on any plausible argument leading to the truth. Hence, the biggest objection to Ṣāliḥ's call from his people that he was forbidding them to worship what their ancestors worshiped.

All the denying nations reacted to the call of the messengers by saying:

﴿إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾﴾

"We found our fathers following a certain way and

> **religion, and we will indeed follow their footsteps."** [Az-Zukhruf 43:23]

This path is still fully trodden by the people of falsehood. The devils walked through it to divert the servants away from the path of Allāh. Messengers are the pathfinders of guidance and truth. What can be beyond truth except error?

SECTION TWENTY EIGHT

The story of Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ)

Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ), the Friend of Allāh

Allāh has mentioned in His book stories and many reports from the biography of Ibrāhīm. They set prophets as exemplary model in general, and Ibrahim in particular.

Allāh the Almighty commanded our Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and his nation to follow Ibrāhīm's religion, which is what he was upon in terms of beliefs, morals, and exclusive and transcendental actions. Allāh the Almighty inspired him with guidance and taught him wisdom since he was young as well as showing him the kingdom of the heavens and the earth. Accordingly, he is the greatest of people in terms of certainty, knowledge, strength in Allāh's religion and his mercy towards people.

Allāh the Almighty sent him to the disbelieving people who worshipped the sun, the moon and the stars. They are the *as-Ṣābi'ah* philosophers who are among the most malicious and harmful sects to creation. He used various ways to call them. First of all, he called them in a way that no person of wit could be averse to. As they worshiped the seven planets, among them the sun and the moon, built houses for them, and called them temples. He said to them, debating: Come, O people, let us see whether any of them deserves divinity and lordship. Allāh says:

﴿فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا قَالَ هَٰذَا رَبِّى﴾

"When the night covered him over with darkness, he saw a star. He said: "This is my lord." [Al-An'ām 6:76]

His debate differs from others in many respects:

The debater discusses a certain opinion opposing to what he thinks in order to elaborate on, to establish the argument against his opponent, as he said about breaking idols when they told him:

﴿ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَـٰٓإِبْرَٰهِيمُ ﴿٦٢﴾﴾

"Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?" [Al-Anbiyā' 21:62]

He pointed to the unbroken idol and said:

﴿بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا﴾

"Nay, this one, the biggest of them (idols) did it." [Al-Anbiyā' 21:63]

It is understood that he wanted to establish his argument against them, and he did. This makes it easy to understand his saying:

﴿هَٰذَا رَبِّى﴾

"This is my lord."

As if he wanted to pique their curiosity by asking them if such an idol with its disgraceful condition was worthy of worship, then it would be my lord, albeit he was certain that it is not worthy an atom's weight of

neither *al-Ulūhīyah* nor *ar-Rubūbīyah*. He only wanted to establish argument against them., saying:

﴿فَلَمَّآ أَفَلَ﴾

"But when it set." [Al-An'ām 6:76]

When it disappeared, he said:

﴿قَالَ لَآ أُحِبُّ ٱلْآفِلِينَ ﴿٧٦﴾﴾

"I like not those that set." [Al-An'ām 6:76]

Every sane person knows that whoever has a state of existence and non-existence, or a state of presence and absence, is not perfect, so he is not a god. Then he turned to the moon. When he saw it rising up, he said:

﴿قَالَ هَٰذَا رَبِّى فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾﴾

"He said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." [Al-An'ām 6:77]

He (عَلَيْهِ ٱلسَّلَامُ) pretended that he was in accord with them, copying their way of worship as disguise, for he mainly intended to establish proof against them regarding the [false] divinity of the stars and the moon. However, the objects presumed to be gods disappeared and the falsity of their divinity has been exposed by rational proof along with divine textual evidence. So far, he has not exhibited his resolve [to superficially believe in] a great lord. When he saw the sun rising, he said that this is bigger than the stars and the moon, so if it mimicked their way of setting, it would be of the same ground of falsity. Therefore, when it

set, everyone was certain of their baseness. Then, he asked them to abide by this obligation and established the argument against them., saying:

﴿قَالَ يَٰقَوْمِ إِنِّي بَرِيٓءٞ مِّمَّا تُشْرِكُونَ ٧٨ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفٗاۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ٧٩﴾

"O my people! I am indeed free from all that you join as partners (in worship with Allāh). Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanīfa* (Islāmic Monotheism, i.e. worshipping none but Allāh Alone), and I am not of *Al-Mushrikūn.*" [Al-An'ām 6:78-79]

This is clear rational proof that the Creator of the heaven and earth is the most worthy of monotheism and sincerity. Besides, these celestial bodies, planets, and others are mere creatures disposed by Allāh's command. They possess no characteristics qualifying them to the ranks of worship. They intimidated him that their idols would inflict harm on him. This is evidence that the disbelievers harbor false fantasies for the egoism of their idols who cannot avail their worshipers nor harm the deniers.

He paraded unbridled courage in challenging them and proving that their void gods have no power just to cast fear in his heart. But, as it turned out, they are the most vulnerable for dismay. He said to them:

﴿وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنٗاۚ فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِۖ إِن كُنتُمْ تَعْلَمُونَ ٨١﴾

> **"And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."** [Al-An'ām 6:81]

Allāh gave an overwhelming response, mostly frequenting in this story and others as well. He the Almighty says:

﴿ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ ٨٢﴾

> **"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided."** [Al-An'ām 6:82]

Therefore, Allāh the Almighty elevated the status of His *Khalīl* (friend) Ibrāhīm with knowledge and establishing the proof. Even though, the idol worshippers failed to support their falsehood, they persisted in their misguidance, forcefully overlooking admonishment and the well-proven arguments. Firm in his resolve of rectifying their twisted conduct, he called those in public and in private, not to mention his father Āzar, Prophet Ibrāhīm's (عَلَيۡهِ ٱلسَّلَامُ) pursuits were all dashed to the ground. Allāh the Almighty says:

﴿إِنَّ ٱلَّذِينَ حَقَّتۡ عَلَيۡهِمۡ كَلِمَتُ رَبِّكَ لَا يُؤۡمِنُونَ ٩٦ وَلَوۡ جَآءَتۡهُمۡ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ٩٧﴾

> **"Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign**

should come to them, until they see the painful torment." [Yūnus 10:96-97]

He advised his father saying:

﴿يَٰٓأَبَتِ لِمَ تَعۡبُدُ مَا لَا يَسۡمَعُ وَلَا يُبۡصِرُ وَلَا يُغۡنِي عَنكَ شَيۡـٔٗا ٤٢ يَٰٓأَبَتِ إِنِّي قَدۡ جَآءَنِي مِنَ ٱلۡعِلۡمِ مَا لَمۡ يَأۡتِكَ﴾

"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? "O my father! Verily there has come to me of the knowledge that which came not to you." [Maryam 19:42-43]

Ibrāhīm has been gentle in his speech to his father. He avoided saying, "O my father, I know and you do not know" or "you do not know anything". Rather, he said it in a way that implied self-containment as he said:

﴿فَٱتَّبِعۡنِيٓ أَهۡدِكَ صِرَٰطٗا سَوِيّٗا ٤٣ يَٰٓأَبَتِ لَا تَعۡبُدِ ٱلشَّيۡطَٰنَۖ إِنَّ ٱلشَّيۡطَٰنَ كَانَ لِلرَّحۡمَٰنِ عَصِيّٗا ٤٤ يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٞ مِّنَ ٱلرَّحۡمَٰنِ فَتَكُونَ لِلشَّيۡطَٰنِ وَلِيّٗا ٤٥﴾

"So follow me, I will guide you to the Straight Path. "O my father! Worship not *Shaitān* (Satan). Verily, *Shaitān* (Satan) has been a rebel against the Most Gracious (Allāh). "O my father! Verily I fear lest a torment from the Most Gracious (Allāh) should overtake you, so that you become a companion of Shaitān (Satan) (in the Hell-fire)." [Maryam 19:43-45]

Then he adopted another way for persuasion, hoping that his father may relent. Yet, his father was adamant and snobbishly said:

﴿أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِي يَٰٓإِبْرَٰهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِي مَلِيًّا ﴿٤٦﴾﴾

"Do you reject my gods, O Ibrāhīm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)." [Maryam 19:46]

Prophet Ibrāhīm (عَلَيْهِ السَّلَامُ) displayed inexhaustible patience. He did not berate His father for his tough words; rather, he met his father's fury with tolerance and forbearance, saying:

﴿سَلَٰمٌ عَلَيْكَ﴾

"Peace be on you!" [Maryam 19:47]

Meaning; I will never stop my leniency towards, nor would I despair of your guidance. He said to his father:

﴿سَأَسْتَغْفِرُ لَكَ رَبِّيٓ إِنَّهُۥ كَانَ بِي حَفِيًّا ﴿٤٧﴾﴾

"I will ask Forgiveness of my Lord for you. Verily He is to me Ever Most Gracious." [Maryam 19:47]

He knows that Allāh the Almighty has always been merciful towards him and accepts his supplications.

Prophet Ibrāhīm (عَلَيْهِ السَّلَامُ) left no stone unturned in his call for his people. He established binding proof against their suspicions and allegations. He stood against their tyranny and transgressions

undaunted.

One day, they went to the desert to celebrate one of their festivals, and Ibrāhīm pretended to be sick in order not to accompany them. He headed to the house of their idols and crushed them into pieces except the biggest one for them to prove his argument. When they returned, they hastened to show their allegiance and devotion to their idols. Astounded as they were of the humiliation of their gods, they asked:

﴿مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾ قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ﴾

"Who has done this to our *ālihah* (gods)? He must indeed be one of the *Zālimun* (wrong-doers). They said: "We heard a young man talking against them," [Al-Anbiyā' 21:59-60]

They mentioned the name of the one who always speaks ill of them:

﴿يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾﴾

"who is called Ibrāhīm (Abraham)" [Al-Anbiyā' 21:60]

When they became certain that he was the perpetuator, they said:

﴿قَالُوا۟ فَأْتُوا۟ بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾﴾

"They said: "Then bring him before the eyes of the people, that they may testify." [Al-Anbiyā' 21:61]

They meant to rebuke him before people to intimidate whoever dares to wrong their idols. Fortunately enough, this was exactly what

Ibrāhīm wanted in order to establish his binding proof in front of all onlookers. They started the trial by asking Ibrāhīm:

﴿ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَـٰٓإِبْرَٰهِيمُ ﴿٦٢﴾ قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا﴾

"Are you the one who has done this to our gods, O Ibrāhīm (Abraham)?" "Nay, this one, the biggest of them (idols) did it." [Al-Anbiyā' 21:62-63]

He pointed to the uncrushed biggest idol. They were perplexed; whether to admit the truth, that it was unreasonable that an inanimate thing could do this to itself or that they lied and wrongly confessed that the idol really had done this. As such, Ibrāhīm would be not guilty, and thus be spared of the punishment. He quite knew that they would not acquit him of such an offence. So, he asked them to ask the idol, implicitly referring to the fact that they were dumb mute. Hence, the truth became manifest, and they admitted that they were wrongdoers. After a while, they turned to themselves as that their confession of the invalidity of their deities short- lived, albeit the binding proof. They relapsed into their former obstinacy and suddenly they changed and their thinking took a wrong turn. Joltingly, their deeply rooted false beliefs surfaced; they were of bitter hegemony to resist any truth, even if they are casually defeated. Therefore, they persisted in their obstinacy, saying:

﴿ثُمَّ نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَـٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾﴾

"Then they turned to themselves (their first thought and said): 'Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!'" [Al-Anbiyā' 21:65]

He told them off after his clairvoyant argument before the assembly, saying:

﴿قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾﴾

"[Ibrāhīm (Abraham)] said: "Do you then worship besides Allāh, things that can nei ther profit you, nor harm you? Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?" [Al-Anbiyā' 21:66-67]

Reasonable thinking necessitates that you would not worship what neither avails nor harms, nor can defend itself and ward off evil. The lack of sound proofs and argument made them resort to their physical power and oppression to befall punishment on Ibrāhīm. They built a pyre and ordered that Ibrāhīm be burnt in the blazing fire. He turned to Allāh for help. Then Allāh commanded the fire to be cool and peaceful towards Ibrāhīm. Allāh the Almighty said:

﴿قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾﴾

"We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhīm (Abraham)!" [Al-Anbiyā' 21:69]

They wanted to avenge their gods, yet their plotting backfired on them and Ibrāhīm turned triumphant over them. They were ignominiously disgraced among the onlookers of the elite and common, superior and inferior, chiefs, and subordinates.

In another occasion, their king argued Ibrāhīm about His Lord that he granted him kingdom, and he was bragging about his influence, so Ibrāhīm responded:

﴿رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ﴾

"My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." [Al-Baqarah 2:258]

However, Ibrāhīm conquered him with conclusive evidence featuring Allāh's absolute disposition of affairs, saying:

﴿فَإِنَّ ٱللَّهَ يَأۡتِي بِٱلشَّمۡسِ مِنَ ٱلۡمَشۡرِقِ فَأۡتِ بِهَا مِنَ ٱلۡمَغۡرِبِ فَبُهِتَ ٱلَّذِي كَفَرَۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ٢٥٨﴾

"Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are *Zālimūn* (wrong-doers)." [Al-Baqarah 2:258]

Ibrahim's Migration from his Homeland to As-Shām

Then Ibrāhīm departed his homeland and headed to *As-Shām*, accompanying his wife and his nephew Lūṭ. During his stay there, he travelled to Egypt with his wife Sārah. She was the best woman, so when the king of Egypt eyed her, he developed amorous attempts towards her. She supplicated before Allāh to save her and Allāh responded, and the king was about to die, yet he was saved. Once again, he tried to take advantage of her, but every time he approached her, he was struck with a seizure of some sort. Finally, after being hit with the seizure for the third time, he decided to let her go. He gave Ibrāhīm a Coptic slave girl, named Hājar, as a gift. Over the years, Sārah remained barren, and she could not conceive children. Sārah asked Ibrāhīm to marry Hājar to beget him a child. Hājar gave birth to Ismā'īl though Ibrāhīm reached old age. Ibrāhīm was jubilant with the child, yet Sārah was jealous and swore that Hajar would not live with them any longer. It was one of the reasons that made Ibrāhīm take Hājar to the desert wherein the Holy Sanctuary lies. There is also another possibility that Allāh has predestined that, and ordered him to take his wife there. He took Hājar with her infant son Ismā'īl to Makkah. It was uncultivated desert, with no water, food or plants. He provided them with a skin of water and some dates. He left them under a tree on the spot of *Zamzam* and on reaching the *Thaniyyah* where they could not see him, he faced the Ka'bah, raised both hands and invoked Allāh saying the following supplication:

﴿رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ ٣٧﴾

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salāt* (*Iqamat-as-Salāt* - the prayers). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks." [Ibrāhīm 14:37]

She surrendered to Allāh's commandment. After some time, she ran out of water and food. Both mother and son could not quench their thirst. The child was wreathing with pain. She was desperate running back and forth to the hill of *as-Ṣafā* hoping to find anyone whom she could ask for help but to no avail. She reached *al-Marwah* and could not find anyone. She repeated that several times while being distraught fearing for her life and that of her child. She was on alert that the beasts might harm him.

The darkest hour is that before dawn. When she reached *al-Marwah* for the seventh time, she heard the voice of an angel at the place of *Zamzam*, digging the earth till water gushed forth; and she was extremely rejoiced. She drank and nursed her son. She praised Allāh for His bounty. She started to make something like a basin around it for fear that it may overflow.

In this regard, Prophet Muhammad (ﷺ) was quoted as saying:

«يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ، لَوْ تَرَكَتْ زَمْزَمَ، أَوْ قَالَ لَوْ لَمْ تَغْرِفْ

مِنَ الْمَاءِ، لَكَانَتْ عَيْنًا مَعِينًا، وَأَقْبَلَ جُرْهُمُ فَقَالُوا أَتَأْذَنِينَ أَنْ نَنْزِلَ عِنْدَكِ قَالَتْ نَعَمْ وَلاَ حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا نَعَمْ»

"May Allāh be merciful to the mother of Ishmael! If she had left the water of *Zamzam* (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. *Jurhum* (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."

Ismāʿīl grew up to be a good young man, renowned for his manners and conduct among this tribe. They admired his virtues and married him to one of their women.

His mother died, then Ibrāhīm visited Ismāʿīl to check on his family, but he did not find him. When he asked Ismāʿīl's wife about him, she told him that he went to hunt. When he asked her about their living conditions, she complained of destitution and that they barely lived hand to mouth. He said: When your husband comes back, send him my greeting and tell him to change his doorstep.

When Ismāʿīl returned, he asked if anyone paid them a visit or so. She informed him that an old man of such and such description paid them and conveyed his message. Ismāʿīl understood the message. He informed her that the man was his father and he instructed him to divorce his wife. He ordered her to go back to her family.

He remarried another from *Jurhum*. He went out for hunting, and Ibrāhīm came once again to check on him. When Ibrāhīm asked the new wife about their living conditions, she responded positively and they were living in abundance of bliss. Ibrāhīm was rejoiced and sent Ismāʿīl a message to keep firm to his doorstep [metaphorically speaking about his wife]. When Ismāʿīl came back and asked his wife about any

visitors, she told him about the description of the old man. He asked her if the man gave any advice. She said: Yes, he told me to convey his greetings to you and that you should keep firm your doorstep."

He said: That was my father, and you are the doorstep. He has ordered me to keep you as wife forever."

After a while, Ibrāhīm visited them for the third time. He found Ismā'īl sharpening his arrows beneath a tall tree near *Zamzam*. They lovingly greeted one another. Ibrāhīm informed his son that Allāh has commanded him to construct a house for worship of Allāh and he asked Ismā'īl to help him and the latter accepted willingly. They helped each other, they raised the foundation of the house *al-Ka'bah*; Ismā'īl brought the stones and Ibrāhīm was building and saying:

﴿وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ
أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً
مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا
وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٢٩﴾﴾

"And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower". "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik* (all the ceremonies of pilgrimage- *Hajj* and *'Umrah*), and accept our repentance". Truly, You are the One Who accepts repentance, the Most

Merciful. "Our Lord! Send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad ﷺ), who shall recite to them Your Verses and instruct them in the Book (this Qur'ān) and *Al-Hikmah* (full knowledge of the Islāmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily, You are the All-Mighty, the All-Wise." [Al-Baqarah 2:127-129]

Then Allāh the Almighty commanded Ibrāhīm to proclaim the pilgrimage to all people so that they will come on foot and on every kind of swift mount, emerging from every deep mountain pass to attain benefits and celebrate Allāh's name, on specified days to honor the sacred ordinances of Allāh and receive good rewards from their Lord.

Ibrāhīm loved his son dearly; he was the apple of his heart. Therefore, Allāh the Almighty wanted to test Ibrāhīm to reach the certainty that his love for Allāh is superseding any worldly attachments, even if it was for his beloved son. A vision was revealed to Ibrāhīm from Allāh the Almighty commanding him to sacrifice Ismā'īl. Accordingly, he said to his son:

﴿إِنِّيٓ أَرَىٰ فِي ٱلْمَنَامِ أَنِّيٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ
سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾ فَلَمَّآ أَسْلَمَا﴾

"I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allāh). So look what you think!" He said: "O my father! Do that which you are commanded, *In shā' Allāh* (if Allāh wills), you shall find me of *As-Sābirūn* (the patient)." Then, when they had both submitted themselves (to the Will of Allāh)," [As-Sāffāt 37:102-103]

They submitted to Allāh's ordinance and paid no heed to their crushing self-instincts. Ibrāhīm took the initiative to slaughter his son, and his son featured the utmost degree of compliance to Allāh. Allāh says:

﴿وَتَلَّهُۥ لِلْجَبِينِ ﴿١٠٣﴾﴾

"And he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering)." [As-Sāffāt 37:103]

Their distress was lifted by their surrender to Allāh the Almighty. Consequently, Allāh's reward was immediate as He the Almighty said:

﴿وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ ٱلرُّءْيَآ﴾

We called out to him: "O Ibrāhīm (Abraham)! You have fulfilled the dream!" [As-Sāffāt 37:104-105]

The self-discipline has been actualized by this agonizing affliction. Uncompromising and unshakable in their beliefs and resolve, they managed to pass the examination of adversity. As a result, they received the magnanimous recompense and their obedience won them the lofty status of closeness to Allāh the Almighty. He the Almighty said:

﴿إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾
وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾﴾

"Verily, thus do We reward the *Muhsinūn* (good doers). Verily, that indeed was the manifest trial. And We ransomed him with a great sacrifice." [As-Sāffāt 37:105-107]

This means what could be a greater sacrifice than the one by which such an objective of this unparalleled act of worship has been accomplished. Not only this but it has also become a ritual in the succeeding generations to commemorate the sacrifice as act of submission to Allāh, Glory be to Him, and a way to seek His satisfaction. Allāh says:

﴿وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾﴾

"And We left for him (a goodly remembrance) among the later generations. "*Salām* (peace) be upon Ibrāhīm (Abraham)!" [As-Sāffāt 37:108-109]

Ishāq and Ya'qūb (عَلَيْهِمُ السَّلَامُ): Allāh's bliss for Ibrāhīm (عَلَيْهِ السَّلَامُ) during old age

Allāh perfected His bliss for Ibrāhīm by giving him the glad tidings of the birth of his son Isḥāq and after him Ya'qūb from his wife Sārah in spite of agedness and sterility.

Allāh the Almighty sent His messengers to the people of Lūṭ as their punishment has become inevitable for their transgression and rebellion against Allāh's commands. Lūṭ was a faithful follower to Ibrāhīm and he owed him much. The angels sent to destroy the people of Lūṭ passed by Ibrāhīm. They came in the image of wonderfully graceful men. They greeted him and he, in turn, saluted them. He hastened to host them, discretely prepared a roasted calf and placed before them with hospitality. Allāh the Almighty provided him with abundance of wealth and sustenance, and he acknowledged Allāh's bliss by displaying feats of hospitality and welcome to guests. Ibrāhīm placed the calf before the guests and invited them kindly saying:

﴿أَلَا تَأْكُلُونَ ﴿٢٧﴾﴾

"Will you not eat?" [Adh-Dhārīyāt 51:27]

When their hands did not reach towards the meal, he conceived fear as he mistrusted them as thieves. They felt his mounting tension and assuredly said to him:

﴿قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾﴾

"They said: "Fear not, we have been sent against the people of Lūt (Lot)." [Hūd 11:70]

Sārah was serving the guests when they delivered him the glad tidings of having a pious son. Amazed, confused with mixed feelings of optimism and hesitation, she slapped her face and said:

﴿ءَأَلِدُ وَأَنَا۠ عَجُوزٌ﴾

"Shall I bear a child while I am an old woman." [Hūd 11:72]

She wondered that how she could conceive a child while she has been barren for long and her husband was defeated by agedness. However, she was instructed not to be astonished of what Allāh the Almighty ordains, for the grace of Allāh and His blessings are well-deserved to the family of Ibrāhīm. Surely, Allāh is All-Praiseworthy All-Glorious. They delivered the news of the coming of Isḥāq and that they would live long enough to have the [grand-son] Ya'qūb. That is why Ibrāhīm praised His Lord for the perfection of His bounty upon him and said:

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾﴾

"All the praises and thanks be to Allāh, Who has given me in old age Ismā'īl (Ishmael) and Ishāq (Isaac). Verily, My

Lord is indeed the All-Hearer of invocations." [Ibrāhīm 14:39]

Benefits from the story of Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ)

We are commanded to abide by what was revealed in the biography of Ibrāhīm; it is not exclusively his, as Allāh said:

﴿مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ﴾

"It is the religion of your father Ibrāhīm (Abraham) (Islāmic Monotheism)." [Al-Ḥajj 22:78]

﴿ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا﴾

Then, We have sent the Revelation to you (O Muhammad ﷺ saying): "Follow the religion of Ibrāhīm (Abraham) *Hanif* (Islāmic Monotheism[2] – to worship none but Allāh) [An-Naḥl 16:123]

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ﴾

"Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh." [Al-Mumtaḥanah 60:4]

Prophet Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) was an adept practitioner of monotheism, creed, and morality. Therefore, following him is integral to our faith.

And because this command to follow him was a general one, an exception was made in Allāh's Almighty saying:

﴿إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ﴾

"Except the saying of Ibrāhīm (Abraham) to his father: "Verily, I will ask forgiveness (from Allāh) for you." [Al-Mumtaḥanah 60:4]

Prophet Ibrāhīm's (عَلَيْهِ السَّلَامُ) request of forgiveness for his father was because of a promise he made to him. Nevertheless, when it became apparent to Prophet Ibrāhīm (عَلَيْهِ السَّلَامُ) that his father was an enemy to Allāh, he dissociated himself from him. Accordingly, we are not to follow him in this respect i.e. we are not to ask forgiveness for the disbelievers.

Allāh the Almighty has made Ibrāhīm an intimate friend or Khalil, which is an elevated rank of intimacy and love, only granted to Prophet Ibrāhīm (عَلَيْهِ السَّلَامُ) and Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Noteworthy is Allāh's manifold bounties bestowed upon Ibrāhīm; to name a few: Allāh bestowed prophethood and Books to his descendants and that the best two nations, the Arabs and children of *Isrā'īl*, are from his lineage. Not to mention that Allāh the Almighty bestowed upon him the honor to build His House, *al-Ka'bah*, which is the most sacred and first House to be constructed for worshiping Allāh. Alongside with Allāh's granting him children while reaching senility. Besides, he is the most renowned, honored and praised among people. Allāh the Almighty raised him to the top for his knowledge, unwavering certainty, and soundness of argument. The Exalted be He, said:

﴿وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

﴿وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ٧٥﴾

"Thus did we show Ibrāhīm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty." [Al-An'ām 6:75]

Allāh the Almighty says:

﴿وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ٨٣﴾

"And that was Our Proof which We gave Ibrāhīm (Abraham) against his people. We raise whom We will in degrees. Certainly, your Lord is All-Wise, All-Knowing." [Al-An'ām 6:83]

His zealousness for knowledge and reaching the utmost degree of certainty made him ask Allāh the Almighty:

﴿رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٢٦٠﴾

"My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He [Ibrāhīm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and

call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise." [Al-Baqarah 2:260]

Whoever intends to do good but due to uncontrollable or unexpected circumstances, he could not fulfil it, he is to be accounted for his initiation. In this regard, Allāh promised the one who immigrates for a good cause and dies on the route, he is to be well-rewarded. Likewise, Ibrāhīm is to be accounted for his obedience and submission to Allāh's ordinance to offer his son for sacrifice, even though the action itself did not take place.

Additionally, the rules and regulations for debate are outlined. It explains its etiquettes and codes. An argument should be substantiated on intellectual proofs in order that the opponents and skeptics be convinced of the invalidity of their reasoning.

One of Allāh's grace is gifting servants with righteous children, and the servants, in return, should show their gratitude by praising Allāh and pray for their offspring, as did Ibrāhīm when he said:

﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾﴾

"All the praises and thanks be to Allāh, Who has given me in old age Ismā'īl (Ishmael) and Ishāq (Isaac). Verily! My Lord is indeed the All-Hearer of invocations." [Ibrāhīm 14:39]

Allāh, Glory be to Him, praised all those who pray for the rectification of their offspring, as He the Almighty said:

﴿حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ

نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِيٓ ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

"Till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." [Al-Aḥqāf 46:15]

When a person dies, his deeds are cut off except for three: Continuing charity, knowledge that others benefited from, and a righteous son who supplicates for him.

The stations and spots of rituals are to be sanctified as commemoration for the acts of worship observed by Ibrāhīm and his family so that we should follow suit. Allāh the Almighty says:

﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ﴾

"And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) (عَلَيْهِ ٱلسَّلَامُ) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'a* after the *Tawāf* of the Ka'bah at Makkah)." [Al-Baqarah 2:125]

[There are some instructions concerning mosques]. For instance, the Holy sanctuary must be purified from physical as well as moral impurities. The latter comprises avoiding wrongdoings in word and deed. It is a way to praise Allāh, and to help the worshippers to practice

their rituals therein. Allāh says:

﴿وَطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾﴾

"And sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in prayer);" [Al-Ḥajj 22:26]

In the same connection, He the Almighty says:

﴿فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ﴾

"In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhan*, *Iqamah*, *Salāt* (prayers), invocations, recitation of the Qur'ān etc.]." [An-Nūr 24:36]

It goes without saying that the best of wills is what Ibrāhīm enjoined his children to do, which is submission to Allāh, holding fast to the religion and fearing Allāh. It is his legacy for the early and later generations. It vouches for eternal happiness and salvation from the evils of worldly life and the hereafter.

One has to live in a state of fear and hope when performing a certain action. As the outcome of actions, no matter how efficiently and effectively accomplished, is not guaranteed, unless being accompanied with praying for Allāh to accept them, perfect the imperfect, and pardon any shortfall. Just like the case with Ibrāhīm and Ismā'īl, as they were supplicating to Allāh while raising the foundations of the holy house.

It is permissible to plead before Allāh for benefits of this world and the hereafter. Ibrāhīm prayed for the people of the Holy Sanctuary to

be granted bliss in both worlds, as this motivates them to praise Allāh. They prayed:

﴿وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ ٣٧﴾

"And (O Allāh) provide them with fruits so that they may give thanks." [Ibrāhīm 14:37]

The story of Ibrāhīm is an example of hospitality and observance of its etiquettes. Allāh the Almighty informed us that Ibrāhīm's guests were honored, whether they were honored by being sent by Allāh or that they are entertained and honored by Ibrāhīm's display of hospitality and generosity both verbally and in practice. He served them by himself and hastened to prepare everything to enjoy comfortable accommodation. He provided the best food, a roasted calf, placed it before them and gently invited them to the feast.

One of the story themes is the permissibility of greeting. A walking person should offer greeting to the one seated. Greeting should be returned with a better one. A guest or a caller has to introduce himself. As Ibrāhīm said to his guests:

﴿قَوۡمٞ مُّنكَرُونَ ٢٥﴾

"You are a people unknown to me." [Adh-Dhārīyāt 51:25]

He is asking them to introduce themselves in a gentle way.

Additionally, the caretaker should not be careless with his household. They should be ready and set to perform house chores entrusted to them without delay. In no time, Ibrāhīm found the food ready to be served to his guests and he only had to place it before them.

The glad tiding for Ibrāhīm of giving birth to children from his

barren spouse Sārah is a miracle for Ibrāhīm, and a special divine gift to Sārah, such as the prophecy of the angel given to Maryam of ʿĪsā, and to Zakarīyā and his spouse of Yaḥyā. In case of Zakarīyā, Allāh ordered him not to talk to people for three consecutive days except through gestures, thought having no apparent physical impairment. More wondrously, Allāh's creation for Adam from dust. Glorified be he, He is All-Capable of everything.

Allāh praised Ibrāhīm for having a sound clean heart, saying:

﴿يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

"The Day whereon neither wealth nor sons will avail, Except him who brings to Allāh a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)]." [Ash-Shuʿarā' 26:88-89]

Ibrāhīm's heart was devoid of all evils, replete with goodness and generosity, void of any suspicions that might spoil knowledge and certainty, free of any whims and desires deterring the perfection of the servant, void of any, dissent, hypocrisy, immorality, rancor, and malice. It is full of submission to Allāh, faith, and humbleness for the truth. Not to mention Ibrāhīm's inclination to provide preaching to Muslims and benefiting them.

Allāh the Almighty gives us many lessons to learn from stories of Nūḥ, Ibrāhīm, Mūsā, Hārūn and Ilyās as He the Almighty said:

﴿سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾﴾

"*Salām* (peace) be upon Nūh (Noah) (from Us) among the *ʿĀlamīn* (mankind, jinn and all that exists)!" [As-Sāffāt 37:79]

﴿سَلَٰمٌ عَلَىٰٓ إِبۡرَٰهِيمَ ١٠٩﴾

"*Salām* (peace) be upon Ibrāhīm (Abraham)!" [As-Sāffāt 37:109]

﴿كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ١٠٥﴾

"Thus do We reward the *Muhsinūn* (good-doers)." [As-Sāffāt 37:105]

The Creator promised those who perfect their acts of worship and dealings with people to receive the deserved praise and prayers from people according to the degree of their goodness. This is an immediate as well as deferred reward. It is one of the promising tidings in the worldly life.

SECTION TWENTY NINE

The story of Lūt (عَلَيْهِ ٱلسَّلَامُ)

Prophet Lūt (عَلَيْهِ ٱلسَّلَامُ): A staunch follower of Ibrāhīm

Prophet Lūṭ's story is interwoven with Ibrāhīm's, for he is a staunch follower of Ibrāhīm, who was a father-like figure to him. Lūṭ went to the city of Sodom after Ibrahim had asked him to do so. It is at the outskirt of the Dead Sea. The people of Sodom were of the most immoral and insolent nature. Along with associating partners with Allāh, they were the first to practice the most glaring of vices-homosexuality. He called them to heed Allāh's command and to worship Him alone, without associating any partner with Him. In addition, he forbade them from their indecent practice and abhorring act. Steeped in sin, they ignored his admonishment and preaching, rejected his appeal, and continued in their erroneous unnatural acts.

As a result, Allāh destroyed them by a severe punishment. Angels were entrusted with the annihilation of the city. They passed by Ibrāhīm. Tender-hearted and forbearing as he was, Ibrāhīm pleaded Allāh the Almighty that the city be spared of destruction, saying:

﴿إِنَّ فِيهَا لُوطًا ۚ قَالُوا نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ﴾

"But there is Lūt (Lot) in it." They said: "We know better who is there. We will verily save him [Lūt (Lot)] and his family." [Al-'Ankabūt 29:32]

Yet, Allāh the Almighty forbade him from intercession for this doomed nation and said:

﴿يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ ٧٦﴾

"O Ibrāhīm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back." [Hūd 11:76]

The angels came in the form of handsome humans. When Lūṭ heard of the strangers, he was distressed by their coming, as Allāh said:

﴿وَضَاقَ بِهِمۡ ذَرۡعٗا وَقَالَ هَٰذَا يَوۡمٌ عَصِيبٞ ٧٧﴾

"He was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." [Hūd 11:77]

He was troubled for their safety, as he knew that his people would try to approach them indecently with the fervency of their unleased lust. He said:

﴿قَالَ يَٰقَوۡمِ هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ﴾

"Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully)." [Hūd 11:78]

He quite knew that they had no desire for women and that they were unlawful to them. Similar to this analogy is the story of the two women who had a dispute over who was the real mother of a baby, and their judge was prophet Sulaimān (عَلَيۡهِ ٱلسَّلَامُ) who ordered a knife to

be brought to slice the baby into two halves. It is well-known that he would not do that.[1] Lūt's offer was similar to that. For this reason, his people replied':

﴿قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾﴾

"They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" [Hūd 11:79]

Some commentators argued that when Prophet Lūṭ (عَلَيْهِ السَّلَامُ) said, "my daughters", he meant his people's wives. Being a prophet, he had the right to use the word daughter for them, as he is a spiritual father of the nation. This view is invalid for two reasons: Firstly, when he said, **"Here are my daughters"**, they were present as he was pointing at them. Secondly, this description of daughterhood cannot be ascribed to their wives. Unbelieving as they were, it is unbecoming of a prophet to be their spiritual father. Accordingly, this view is dismissed for its invalidity.

Lūṭ was desperate and felt powerless. He cried in anguish, saying:

﴿قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾﴾

"He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." [Hūd 11:80]

After he exhausted other possibilities of bringing them to their senses, he said to them:

---

[1] It was a trick to prove who was the real mother, not that he would do such a thing. [The translator's note].

﴿فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾﴾

"So, fear Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?" [Hūd 11:78]

As the townsmen were approaching the guest in the heat of their unnatural lust, or perhaps they were trying to force their way in, the angels took away their sight. It was an immediate punishment.

Then, the angels ordered Lūṭ to depart the town at night with his family except his wife, to be spared from the destruction befalling the town. When they cleared the area, at dawn, the divine command of the destruction of the town came forth. The town was turned upside down and they were rained with stones from Hellfire, each was inscribed with the name of the person for whom it was intended. Others who follow the same abhorrent conduct are not far away from receiving the same punishment.

This is one of the major evidences that homosexuality is the most abhorrent and heinous vice. It incurs a severe punishment. A person who suffers from such a fornication has not only lost his religion but also his sense of right and wrong, which is a proof of moral perversity.

Relaying on the generic rules that can be derived from the Qur'ān, the allusion is employed in the narrative. It is to call something to mind without mentioning it explicitly; an indirect or passing reference or that the speaker intends to do something and pass a reference for something else to bring about a certain benefit or ward off an evil. This can be exemplified in the Qur'ānic narrative of Ibrāhīm and Lūṭ.

Ibrāhīm (عَلَيْهِ السَّلَام) said:

﴿فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾﴾

> **"Then he cast a glance at the stars, And he said: "Verily, I am sick (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)]."** [As-Sāffāt 37:88-89]

Similarly, Lūṭ used allusion when he said:

﴿هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ﴾

> **"Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully)."** [Hūd 11:78]

From the lessons that can be gleaned is that an upright man is the one who is truthful in word and deed, seeks justice for the oppressed, relieves the hardships from the distress and enjoins goodness and forbids evil. That is why Lūṭ asked them for the possibility of finding a right-minded man, so he can enjoin the good and stand against the evildoers.

It is important that one should seek out help to do the good and prevent evil even if this support is provided by an evil person, for Allāh supports this religion with an evil person as well as people who are far from Allāh's pleasure. From this perspective, Lūṭ said:

﴿قَالَ لَوۡ أَنَّ لِي بِكُمۡ قُوَّةً أَوۡ ءَاوِيٓ إِلَىٰ رُكۡنٖ شَدِيدٖ ٨٠﴾

> **"He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."** [Hūd 11:80]

Most of the prophets were had prestige in their nations such that they could garner the support [necessary to] the right and suppress

the falsehood. This enhances the position of the Dawah without would not have happened otherwise. It is analogous to the attitude of Shu'aib's people when they said:

﴿وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾﴾

"Were it not for your family, we should certainly have stoned you and you are not powerful against us." [Hūd 11:91]

Prophet Muhammad (ﷺ) was not exempted. He was raised in one of noblest and most prestigious houses in Quraysh. His people generated much hostilities against him, devised the most abhorrent means to campaigned against his call, and even worse they plotted against his life. But for the protection of his family, their attempts would have paid off. The intractability and intransigence of the Prophet's family called the pagans to take sterner measures against them. They set a blockage against them for their refusal to hand in the Prophet for them to kill. Prophet Muhammad (ﷺ) and his kinsfolk was secluded and ostracized as a result. When the disbelievers tightened their measures against him and his followers in a valley in Makkah, the prophet and his tribesmen, Muslim as well as non-Muslim, were in a deplorable state. The disbelievers even plotted against his life and mandated a man from each tribe to kill the prophet so that his tribe would not claim his vengeance. Yet, Allāh exposed them, as He is the best Plotter.

SECTION THIRTY

The story of Shu'aib (عَلَيْهِ ٱلسَّلَامُ)

Prophet Shu'aib (عَلَيْهِ ٱلسَّلَامُ) as a Reformer

Allāh sent His Prophet Shu'aib (عَلَيْهِ ٱلسَّلَامُ) to the people of Madyan. They were full of the vices of human nature. In addition to their disbelief in Allāh and associating partners with Him, they were undervaluing people's commodities and cheat on their transactions. They never exacted true measure and weight in their business dealings. Prophet Shu'aib (عَلَيْهِ ٱلسَّلَامُ) called them to believe in the Oneness of Allāh, reprimanded them for undervaluing people's commodities, advised them to be fair in their transactions, reminded them of the favors Allāh bestowed upon them, and threatened them of the inescapable punishment in this life before the next. They responded negatively and mockingly said:

﴿قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن
نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾﴾

"They said: "O Shu'aib! Does your *Salāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically)." [Hūd 11:87]

Meaning: they are persistently inclined to their resolve not to relinquish what their forefathers believed in, mockingly denying Allāh's and His

messenger's commands out of belief they have the right to do with their money however they so wish. In response, he told them:

﴿يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا﴾

> **"O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money)."** [Hūd 11:88]

He affirmed that Allāh the Almighty increased in his riches, saying:

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ﴾

> **"I wish not, in contradiction to you, to do that which I forbid you."** [Hūd 11:88]

Prophet Shu'aib (عَلَيْهِ السَّلَامُ) continued to argue with his people; he insisted that he was not trying to better himself but he wanted what was best for them. He, like all the other prophets who came before him, practiced exactly what he preached them, and asked no reward from those whom he sought to guide, as he said:

﴿وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾﴾

> **"I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent."** [Hūd 11:88]

He warned his people that they were likely be doomed like the peoples of the nations that were close to them in time, place and behavior, saying:

﴿لَا يَجْرِمَنَّكُمْ شِقَاقِيٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾﴾

"Let not my *Shiqāq* [1] cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you!" [Hūd 11:89]

He offered them to turn to their Lord in repentance and endeared it to them, saying:

﴿وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ ﴿٩٠﴾﴾

"And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving." [Hūd 11:90]

They turned a deaf ear to his approaches, saying:

﴿مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ﴾

"We do not understand much of what you say," [Hūd 11:91]

They consistently paraded their callousness and aversion to clear truth. They obstinately said:

﴿وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ ۖ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾﴾

"And we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do." [Hūd 11:91-92]

Their extreme insolence was beyond reform. Consequently, he said to them:

﴿وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ﴿٩٤﴾﴾

"Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And *As-Saihah* (torment-awful cry) seized the wrongdoers, and they lay (dead), prostrate in their homes." [Hūd 11:93-94]

Allāh the Almighty saved Shu'aib and the righteous followers. He the Almighty said:

﴿وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾﴾

"We saved them from a severe torment." [Hūd 11:58]

Allāh sent down on them scorching heat, and they suffered terribly. On seeing a cloud gathering in the sky, they thought it would bring cool, refreshing rain, and rushed outside in the hope of enjoying the rainfall. Instead, the cloud burst, hurling thunderbolts and fire. They were punished, left with an eternal bad reputation, and cursed in all times.

Benefits derived from the story of Prophet Shu'aib (عَلَيْهِ ٱلسَّلَامُ)

Dealing in fraud by giving less due or not exacting full measure is one of the most abhorrent sins. Generally speaking, devaluating or withholding from people the things that are their dues induce grave retribution in this world and the Hereafter.

The sin committed by the one who is most needy of repentance is much graver; fornication perpetuated by an aged man is much frowned upon than that of a young man, the pride showed off by a destitute is more pretentious than the rich man's, a theft committed by a privileged man is more flagrant than that of the underprivileged. That is why Shu'aib said to his people:

﴿إِنِّيٓ أَرَىٰكُم بِخَيۡرٖ﴾

"I see you in prosperity." [Hūd 11:84]

He is convincing them that there is no need to size people's properties unlawfully, for they already live lavishly., saying:

﴿بَقِيَّتُ ٱللَّهِ خَيۡرٞ لَّكُمۡ﴾

"That which is left by Allāh for you (after giving the rights of the people) is better for you." [Hūd 11:86]

He is exhorting them to be satisfied with Allāh's bounties- their lawful earnings, and not to aspire greedily for the belongings of others.

The significance of prayer is stressed. It enjoins good and forbids evil. Even the disbelievers grasped this meaning as they said:

﴿قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾﴾

"They said: "O Shu'aib! Does your *Salāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically)." [Hūd 11:87]

Allāh the Almighty says:

﴿إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ﴾

"*As-Salāt* (the prayer) prevents from *Al-Fahshā'* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)." [Al-'Ankabūt 29:45]

Allāh's wisdom and mercy is evident in that He obligated the prayers day and night so that the magnitude of its effects and benefits can easily be discerned. Utmost praise be due to Allāh.

A servant's movements, actions and dealings should be assessed within the guidelines and directives of the *Shari'ah*. The servant is to follow what is deemed permissible and shun what is deemed unlawful according to its dictates. Acting upon one's own discretion, regardless of Allāh's commands, eliminates the fine lines between belief and

unbelief, truth and falsehood and doing good and doing evil. Pornographers adopted this corrupt principle, since they allege that one's body is his own property, and that he is free to act upon the urges of his whims and desires. This ideology shares some commonalities with that of the people of Shu'aib. As the latter denounced the reproaches of their prophet on the unjust transactions, though he made other things lawful to them. Mistakenly, they claimed that they are the sole proprietors and administrators of their wealth. Similarly, some claimed that sale is exactly like usury. It is deviation from natural disposition and religion to weigh permissible and impermissible acts on the same scale.

The narrative highlights the role of a preacher. He should practice what he preaches in advance, so that people would follow suit. As Shu'aib said:

﴿وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ﴾

> **"I wish not, in contradiction to you, to do that which I forbid you."** [Hūd 11:88]

The message of all prophets is clear. They are sent for guidance, rehabilitation and preventing evil and corruption. They herald for every religious and worldly reform, especially their leader and seal, Prophet Muhammad (ﷺ). He laid the foundations for the beneficial tenets fit for both worldly and religious matters. Just as the servant should seek out reform and guidance, he has to plead for Allāh's support, as his efforts are not to be perfected unless under Allāh's patronage. This is evident when Shu'aib said to his people:

﴿إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾﴾

"I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and to Him I repent." [Hūd 11:88]

Among the qualifications necessary for a caller to Allāh is that he should show patience, kindness, and gentleness with forbearing temperament especially against those who inflict verbal or physical abuse upon the callers to Allāh. Never should a caller be easily disappointed or disheartened by any opposition or deterrence. All prophets are exemplary in displaying the most noble of character traits. As such, Prophet Shu'aib (عَلَيْهِ السَّلَامُ) was gentle and lenient when communicating his message, yet his people was responding rudely and indecently, both in word and in deed. He was the most forbearing and forgiving to their wrongdoing. He was relieved by the fact that great reward is designated for anyone with such a trait of forbearance such that they will earn a prestigious status and eternal bliss. He was aware that he was trying to find a remedy for communities plagued with chronic fallacies and invalid teachings; they had been hard-wired for ages. They fought for their creed and gave up their lives for its sake. Do you think they would abandon it that easily for just a verbal invitation that accuses their creed of falsehood?! Or do you even think they will forgive whoever made such an accusation?

Indeed, they would not. The caller must tread all routes trodden by the messengers. The callers should remind people of the prosperity and the countless blessings they are enjoying, together with conjuring up before their eyes the memories of the punishments that afflicted the earlier nations who disbelieved in messengers and denied faith in the Oneness of Allāh. In addition, they should remind them of the good that is laden in monotheism, the benefits to be gained in this world and the next were they to believe in Allāh, but, above all, to treat them with gentleness and good conduct. The most minimal expression of this is overlooking their wrongdoings and addressing them gently and wisely

such that the language used is suitable with their level of readiness [to accept the call] in order to take them steadily to the final destination of belief [in Allāh]. The caller should begin with the most important and then the less important, following the example of the best to do so, namely the leader of the prophets and humankind, Muhammad (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

SECTION THIRTY ONE

The story of Mūsa and Hārūn (عَلَيْهِمُ السَّلَامُ)

Prophet Mūsā (عَلَيْهِ ٱلسَّلَامُ)- The greatest Prophet of the Children of Israel

Allāh the Almighty has mentioned Prophet Mūsā ibn 'Imrān (عَلَيْهِ ٱلسَّلَامُ) with his brother Hārūn (عَلَيْهِ ٱلسَّلَامُ) the most in His Book. His story was presented through various styles ranging from elaboration and brevity depending on the context. It stands out as one of the matchless Qur'ānic narratives, for Prophet Mūsā (عَلَيْهِ ٱلسَّلَامُ) is the greatest prophet of the Children of Israel. He stood against *Fir'awn* (Pharaoh) and his soldiers and strived to guide Children of Israel. Additionally, he is a lawgiver as Torah, his revealed book, is a reference for all the prophets sent to the children of Israel. Moreover, his followers are the most, compared to other prophets except for the nation of prophet Muhammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Influential and most determined as he was, he steadfastly erected the foundation of Allāh's religion as he zealously spread the word of Allāh.

He was born at time when the tyrant ruler *Fir'awn* has tightened his grip on the Children of Israel. He ordered the killing of every newborn male infant while female infants are to be spared for service. When his mother delivered him, she was scared to death that her son be killed especially that *Fir'awn* has planted spies to spot pregnant Israelite women. She was living by the River and was inspired by Allāh to place the baby in a casket and cast him into the river. Then, she tied a rope around the casket for fear of being swept away by the river. Allāh gracefully inspired her not to conceive any fear nor grief for He the

Almighty would bring him back to her. Moreover, He revealed to her the prophecy of his being a Messenger of Allāh.

However, the rope around the casket loosened and the casket was swept away nearby *Fir'awn*'s palace. By Allāh's predestination, the household of *Fir'awn* picked it up and handed the baby to Āsiyā, *Fir'awn*'s wife. Once her eyes spotted him, his love was intuitively cast into her heart. The news spread and *Fir'awn* ordered his killing. Yet, his wife pleaded before him not to kill the child that they may adopt him since they could not beget children. He relented and agreed to spare the child. This was a prelude for her righteousness and guidance, as she later would proclaim her faith.

Grief-stricken and distraught as she was, the mother of Mūsā was about to disclose the secret, but for Allāh's interference and His strengthening of her heart with faith. She asked his sister to track him. The baby refused to suckle from any wet nurse. He was starving. They put him at the marketplace, hoping that any woman could nurse him. His sister could glance him surreptitiously from a distance, and she knew that they were searching for a nursing woman. She offered to get him a good wet-nurse and they accepted. Allāh the Almighty, by His grace, returned him to his mother to rejoice by his union.

Allāh the Almighty, in this verse, gave elaborate details for how fortune tuned. A thorough reading would convey clear meanings. This detailed account is employed to introduce moral lessons.

Benefits learned from the story of Mūsā (عَلَيْهِ ٱلسَّلَامُ)

Allāh's kindness to the mother of Mūsā through inspiration caused her son's rescue. Not to mention, the good news He the Almighty revealed to her that her son would be returned to her care. Without such news, she would have been devastated by grief over her son. Then, the infant's return was predestined by preventing nursing women [without any apparent reason] to suckle him. This is clear proof that Allāh's grace and bounty for His sincere believers is immeasurably great. A close reflection on this good news, one would be amazed that Allāh the Almighty brought her son to her not only to nurse him in public but also take fees for the task. Consequently, her heart rested assured and her faith increased. This goes in conformity with Allāh's saying:

﴿وَعَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُمۡۖ﴾

> **"and it may be that you dislike a thing which is good for you."** [Al-Baqarah 2:216]

The most hateful for Mūsā's mother is that her son be at the custody of *Fir'awn*'s family yet it turned out to be of the best consequences.

Allāh's recount of the news of the earlier nations is of great significance for believers to learn lessons of Allāh's signs and exhortations. In this

regard, Allāh the Almighty says:

﴿نَتْلُوا۟ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ۝٣﴾

"We recite to you some of the news of Mūsā (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ān, and in the Oneness of Allāh)." [Al-Qaṣaṣ 28:3]

One of the sober lessons is that if Allāh the Almighty willed something, He eased its reasons, and it is actualized gradually.

The oppressed nations should not fall short to demand their lawful right without despairing. This is evident in Allāh's salvation of the children of Israel from the degradation and humiliation exercised by *Fir'awn*. He the Almighty enabled them to overpower him, established them in land, and made them rulers of their own homeland. Similarly, the feeble and downtrodden nations that recoil in fear of standing against their oppressors will fail to redeem their religious as well as worldly rights.

One of the story's lessons is that fear is a natural instinct. It is not reprehensible unless it is contradicting with the prerequisites of faith or eliminates it. This is illustrated by the fears that overtook the mother of Mūsā as well as Mūsā himself.

Another lesson is that faith increases and decreases, as Allāh says:

﴿لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ۝١٠﴾

"So that she might remain as one of the believers." [Al-Qaṣaṣ 28:10]

Belief here means increasing her faith and trust in Allāh the Almighty and comforting her.

Another lesson is that the best of Allāh's graces upon a servant is to strengthen his heart with faith when afflictions and fears betake him. Consequently, his faith as well as his reward increases so that he is guided to the right sayings and deeds by having unwavering views and thoughts. But for such steadfastness, worry and fear will dim one's mind and will wear him off.

It is essential for a servant to acknowledge that predestination is true and Allāh's promise is inevitably enforceable. Besides, he should be heedful to the available means one must take because they are integral to Allāh's decree. Allāh the Almighty has promised the mother of Mūsā to return her son to her, nonetheless, when the household of *Fir'awn* picked him up, she asked his sister to follow him and take every possible means to do that.

One lesson is the permissibility of women's going out to run their errands and that they might talk to men within religious permits. This is affirmed by the situation of Mūsā's sisters and the two Madyan girls.

Another lesson is the permissibility of taking wages in return of custody and wet nursing. This is evident in the case of the mother of Mūsā. Therefore, what is made lawful for earlier nations is lawful for us as well unless prohibited by clear texts.

Another lesson is the impermissibility of killing a covenanted disbeliever. Mūsā regretted his killing of the Coptic. Therefore, he implored Allāh for forgiveness and repented his misdeed. Killing people unlawfully is deemed tyranny and corruption in the land, even if one claims that he is working for the interest of religion; nothing in *Shari'ah* legalizes killing people unlawfully for any reason.

It is noteworthy that warning others against any imminent danger, with no evil intended, is not deemed a sin of backbiting but rather mandatory. Just as the case of the man who came from the furthest part of the city to warn Mūsā and break him the news of the plot

against his life.

It is recommended that one is to flee for his life, especially when threated to be killed unlawfully. This is clear in Mūsā's case, as he fled to another place after hearing about the conspiracy against his life.

Having the option of choice between two evils, one has to choose the lesser of the two in order to ward off a greater evil. When Mūsā was put to test of remaining in Egypt and be killed or fleeing to remote cities unknown to him, besides having no pathfinder except for Allāh's guidance, however safer, he preferred the second choice.

There is a kind reminder that if there is a probability for two conflicting views, and there is no benchmark, one is to ask Allāh for guidance to lead him to the right, after setting his heart to the compass of truth and diligently scrutinizing it. In this state of heart, Allāh will never fail one's true intent. When Mūsā started his journey and was worried of being lost, he prayed that Allāh guide him to the right way, saying:

﴿عَسَىٰ رَبِّيٓ أَن يَهۡدِيَنِي سَوَآءَ ٱلسَّبِيلِ ٢٢﴾

"It may be that my Lord guides me to the Right Way." [Al-Qaṣaṣ 28:22]

Accordingly, Allāh the Almighty granted his request.

Mercy and compassion towards all creatures are among the virtues of the prophets. This incorporates helping to water flocks of animals especially when it is directed to the most needy. This is illustrated by Mūsā's attitude when he helped to water the animals of the two Madyan girls, when they expressed their inability to water the flock until the shepherds take their flocks away.

It is commendable for the pleader to Allāh the Almighty to invoke His names, attributes, general and specific graces, and to voice his dire

need for Allāh's help due to his inability to gain any personal interests or fend himself against evil without Allāh's patronage. As Mūsā said:

﴿رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾﴾

"My Lord! truly, I am in need of whatever good that You bestow on me!" [Al-Qaṣaṣ 28:24]

It is a demonstration of submission, humble surrender and the dire need of Allāh, which is the true essence of every believer.

Modesty and granting reward for good action are among the customary practices of righteous nations.

One of the clear insights is that it is not blameworthy that someone receives a remuneration for a task, stipulating that it is sincerely intended for Allāh's pleasure. It is proved when Mūsā approved to take wage from the Madyan father in return for the favor he has done to the girls, though he has not asked for a compensation nor bargained for equivalent specific fees.

It is permissible to hire a worker for a specific job for an appointed term. The remuneration is payable subject to prevalent customs and traditions. It is ruled that hiring contract can be concluded in lieu of marriage. This is evidenced by the Madyan man's saying:

﴿إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ﴾

"I intend to wed one of these two daughters of mine to you." [Al-Qaṣaṣ 28:27]

One subtle meaning is that a girl's guardian may offer a marriage proposal on behalf of his daughter to a suitable man. This is not a thrash to his dignity; rather, it brings about fruitful prospects. The

companion of Madyan (the father) ratified the contract of marriage with Mūsā subject to these conditions. The girl described Mūsā as strong and trustworthy, saying:

﴿إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِيُّ ٱلْأَمِينُ ﴿٢٦﴾﴾

> **"The best of men for you to hire is the strong, the trustworthy."** [Al-Qaṣaṣ 28:26]

Strength and honesty are the best qualifications for employment. Employment of workers for service, industry or supervisions necessitates that the worker be strong, according to the nature of work, and that he is trustworthy. Non-commitment to any or both, causes negligence or omission.

Perfecting one's morality towards one's connection be it a servant, a worker, wife, children or others is one of the honorable merits. This entails not overburdening a worker as the father [Employer] said:

﴿وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾﴾

> **"But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."** [Al-Qaṣaṣ 28:27]

It is not blameworthy that in contracts of agreement, an employer appeals to an employee, after specifying remunerations and terms, by reiterating his good conduct in framework of goodwill.

Additionally, it is permissible to conclude a contract of agreement without witnesses. For the old man said:

﴿وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾﴾

"And Allāh is Surety over what we say." [Al-Qaṣaṣ 28:28]

The paramount significance of witnesses is highly alluded before for the purpose of keeping rights and limiting disputes. In the connection of paying due rights, people are of disparate natures and ethics.

The miracles that Allāh the Almighty has bestowed upon Musa has been mentioned. One of them is his staff transforming into a snake. Allāh says:

﴿حَيَّةٌ تَسۡعَىٰ ٢٠﴾

"It was a snake, moving quickly." [Ṭā-hā 20:20]

By Allāh's command, it restored its nature once again. Another miracle is that his hand turned white when he got it out of his shirt without any defects.

Allāh's mercy and protection of his prophets against Pharaoh and his soldiers has been delineated through the parting of the sea. Prophet Mūsā struck the sea with his staff and suddenly it parted to reveal a pathway; the bottom of the sea became dry enough for the people to walk across it. When Prophet Mūsā (عَلَيْهِ السَّلَام) and his people crossed the dry corridor, they were delivered, while Pharaoh and his soldiers were eliminated by drowning. Allāh the Almighty has demonstrated an array of evidence and miracles for those who reflect. Besides, many authentic sources, divinely revealed books and successive generations, have provided proofs for their veracity. None but the arrogant adherents of falsehood denied them and other stories as well.

Some signs and supernatural abilities are granted to the allies of Allāh. These powers, by Allāh's will, can change the usual course of events, prevent its occurrence or modify causality altogether. Hence, they are potent proofs establishing faith in the Oneness of

Allāh, in Omnipotence and that His predestination is all articulately planned. Nonetheless, these miracles and supernatural abilities are not conflicting with the usual course of Allāh's ways reflected by sensible means.

Allāh's ways in the disposition of the past and present occurrences can be classified into two categories:

First: They incorporate the majority of occurrences, actions, legal and predestined provisions, and penalties. They are fixed and immutable albeit falling under Allāh's predestination and decree. They feature Allāh's perfection of wisdom in creation and legalization. Whoever perfectly abides by their cause and effect, he reaps the best fruits; otherwise, one is prevented from relishing the produce of actions not in compliance with divine laws and predestination. A believer should exhaust all his efforts, take advantage of the best means available, religious or worldly, implore for Allāh's support and praise Allāh for His facilitation and easing them.

Second: the narrations of prophets' miracles, reported with unparalleled credible *Tawatur* (recurrent narration), disseminated across generations. Also included, Allāh's answer to believers' prayers and supplications by removing distress, fulfillment of requests and wishes and warding off evils. Besides, the divine openness, inspirations and insights to be cast into the hearts of the rightly guided elite in order to instill certainty, assurance and various exclusive knowledge – though unattainable through usual course of cause and effect. Additionally, they are demonstrated by Allāh's support for messengers and their followers and defeating their enemies many times. There is no clear evidence clarifying the reality or the manner of such an extraordinary category, rather they are occurrences destined by the Omnipotent Lord with means beyond human perceptions, and contrary to scientific observation.

The entirety of messengers and their early and later followers believed in miracles. They prove the magnificence of the Creator, show that people's fates are within Allāh's power, whatever He wills, will be, and that nothing occurs except by His will and decree. Accordingly, a servant is to rest assured of the credibility of the messengers' preaching- the same conclusion can be affirmed by the first category as well. Not to mention, slaves are to heed the characteristics of the Last Day, the reality of Paradise and Hellfire through the teachings communicated to them by messengers and revealed books. No creature has access to the divine realm, nor can he bring life to the dead.

Refuting the Deniers of Miracles

We have elaborated on this topic for two reasons:

First: The late heretics denied the existence of the Creator and all what the messengers and Divine Books revealed of the unseen matters. Rather, they only affirmed the natural sciences, concluded only by their limited senses and observations. They alleged that the system of universe is fixed and immutable; neither a factor nor a cause can affect it, and that it has been created accidently without a creator as it is a self-run machine, independent of a disposer or a creator.

These allegations are all debunked by the true followers of religions. They know that those deniers are overtaken by pride and vanity to the extent they tried to uproot religion altogether. In their lack of wits, they relinquished the clairvoyance of truth, signs and irrefutable proofs; they went astray with their delusions and corrupt reasoning.

Second: Some contemporary scholars, who feign their support of Islam, tried to debate those heretics by faulty discretion. They tried to create compatibility between the divine ways and other unseen incidents of the day of resurrection on the one hand, and people's knowledge of natural laws and sciences based on senses and observation, on the other hand. Consequently, they distorted miracles, denied the clear proofs and gained nothing but inflicting harm on themselves and on whoever supports their approaches. Their faith in Allāh weaned

by disclaiming the miracles of prophets and this kind of prodigious predestination of Allāh. Similarly, it caused turmoil in the faith of those who have only meagre knowledge of religious sciences, and thus unable to debunk their nuisance. Additionally, their approach failed to appeal to or attract the materialistic to guidance and religion, on the contrary, they immersed deeper in their falsehood, when they saw the like of those false scholars trying to custom fit the religious texts and miracles and unseen matters to laws of natural sciences. Unfortunately, lack of insight and admiration of the sect of *Dharhreen* blinded many to go astray.

One of the essential teaching is that one's worst punishment is to be a spearhead or a propagator for falsehood, whereas the best of Allāh's bounties on a slave is to make him a leader, guiding for truth and righteousness. Allāh described *Pharaohs* and his ministers, saying:

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ﴾

"And We made them leaders inviting to the Fire." [Al-Qaṣaṣ 28:41]

Whereas, He the Almighty praised the leader of guidance, saying:

﴿وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا﴾

"And We made them leaders, guiding (mankind) by Our Command." [Al-Anbiyā' 21:73]

This story is an affirmation of the credibility of Prophet Muhammad's message as he has given a full and detailed account of this story and others that goes in accord with what has been revealed to other messengers as well, though he neither witnessed any of such events nor learned about from any of men of knowledge. It is not but Allāh's

message and revelations to warn all believers. This is evident as Allāh the Almighty said:

﴿وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ﴾

"And you (O Muhammad ﷺ) were not at the side of the Tūr (Mount)." [Al-Qaṣaṣ 28:46]

﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ﴾

"And you (O Muhammad ﷺ) were not on the western side (of the Mount)." [Al-Qaṣaṣ 28:44]

﴿وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ﴾

"And you (O Muhammad ﷺ) were not a dweller among the people of Madyan." [Al-Qaṣaṣ 28:45]

Many commentators underlined the importance of having a stick as Allāh asked Prophet Mūsā (عليه السلام) about it. He the Almighty said:

﴿وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾ قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا۟ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى﴾

"And what is that in your right hand, O Mūsā (Moses)?" He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep," [Ṭā-hā 20:17-18]

Possessing a stick is preferred for different purpose. As Mūsā reiterated its benefits, saying:

﴿وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ١٨﴾

"And wherein I find other uses." [Ṭā-hā 20: 18]

Extending mercy and kindness to animals and removing any harm from them is highly noted.

Remembrance of Allāh's name is an essential purpose for the existence of a believer. As He the Almighty said:

﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِيٓ ١٤﴾

"And perform *As-Salāt* (*Iqāmat-as-Salāt*: the prayers) for My Remembrance." [Ṭā-hā 20:14]

A servant is created for a definite purpose, namely the remembrance of Allāh. It leads to his righteousness and success. Prayer is the highest aim and goal in life. Prayers are established day and night to remind the slaves of their Lord; wherein they read Qur'ān, praise and implore to Allāh together with humbly subjugating themselves to Him. But for the blessing of prayers, slaves would have been among the most oblivious. All acts of worship are remembrance of Allāh. Remembrance, however, helps a salve to establish acts of worship-even when difficult, ease challenging the tyrants and facilitate calling for Allāh. As Allāh the Almighty says:

﴿كَيْ نُسَبِّحَكَ كَثِيرًا ٣٣ وَنَذْكُرَكَ كَثِيرًا ٣٤﴾

"That we may glorify You much, And remember You much," [Ṭā-hā 20:33-34]

Allāh the Almighty says:

﴿ٱذۡهَبۡ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكۡرِي ﴿٤٢﴾﴾

"Go you and your brother with My *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My remembrance." [Ṭā-hā 20:42]

The close bond of brotherhood is raised when Prophet Mūsā (عَلَيۡهِ ٱلسَّلَامُ) asked Allāh the Almighty to entrust his brother Hārūn with prophethood mission in order to share him the responsibility of conveying the message. Mūsā implored Allāh, saying:

﴿وَٱجۡعَل لِّي وَزِيرٗا مِّنۡ أَهۡلِي ﴿٢٩﴾ هَٰرُونَ أَخِي ﴿٣٠﴾ ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ﴿٣١﴾ وَأَشۡرِكۡهُ فِيٓ أَمۡرِي ﴿٣٢﴾﴾

"And appoint for me a helper from my family, "Hārūn (Aaron), my brother. Increase my strength with him. And let him share my task (of conveying Allāh's Message and Prophethood)." [Ṭā-hā 20:29-32]

The skills of eloquence and fluency of expression are necessary for preaching and establishing the call to Allāh. Therefore, Mūsā asked His Lord to give him the ability of clear articulation of utterance as lisping is not considered a speech defect as long as the continuity of speech is not affected. The perfection of Mūsā's morality is discerned as he has not asked His Lord to remove the lisp altogether, rather, he prayed that Allāh the Almighty remove any impediment for understanding his speech.

Leniency is an adornment for one's speech. It must be clearly employed especially when approaching kings and presidents in preaching and admonishment. Kind and lenient dialogues lead to

a clear and undistorted understanding. It is almost indispensable in every situation, mostly relevant in achieving the desired goals. As Allāh commands Mūsā to display the utmost of forbearance and mildness so that the desired goal of guidance is achieved, saying:

﴿لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾

"Perhaps he may accept admonition or fear (Allāh)." [Ṭā-hā 20:44]

Allāh's patronage and accompaniment is granted to those who are obedient to Him, seek His help, trust His promise and hoping for His reward. It shields a slave against any fears or dismay. As Allāh the Almighty says:

﴿قَالَ لَا تَخَافَآ﴾

"He (Allāh) said: "Fear not" [Ṭā-hā 20:46]

Then, He the Almighty demonstrated the cause for allaying fears, which is:

﴿إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾﴾

"Verily I am with you both, hearing and seeing." [Ṭā-hā 20:46]

In another occasion, Allāh the Almighty says:

﴿إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا﴾

"He (ﷺ) said to his companion (Abu Bakr [may Allāh be pleased with him]): "Be not sad (or afraid), surely, Allāh is with us." [At-Tawbah 9:40]

The two reasons necessitating torment are belying the messages of Allāh and His messengers, and refraining from obedience to Allāh and His messengers. As Allāh says:

﴿إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾﴾

"Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allāh, and in His Messengers.], and turns away (from the truth and obedience of Allāh)." [Ṭā-hā 20:48]

To the same effect, Allāh the Almighty says:

﴿لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾﴾

"None shall enter it save the most wretched. Who denies and turns away." [Al-Lail 92:15-16]

The Causes of Attaining Forgiveness

Then, Allāh mentioned the ways to gain Allāh's forgiveness as He said:

﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾﴾

> **"And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death)."** [Ṭā-hā 20:82]

One of them is repentance: It is the act of abandoning what Allāh has prohibited and returning to what he has commanded both outwardly and inwardly. It abolishes the preceding sins, grave and minor.

The second way is faith. It is the affirmed acknowledgement and conviction of whatever revealed by Allāh the Almighty and His messenger. It compromises the spiritual acts of heart followed by physical acts of body parts. Indubitably, what resides in the heart of belief in Allāh, His Books, His Messengers and the Last Day, is the greatest foundation of acts of worship. The more powerful the spiritual heart is, the more it wards off evil, casual temptations, sins by acting contrary to one's lowed nature and not persisting on perpetuating them. The light of faith in a believer's heart eclipses the dimness of misdeeds. The third is the good deed. It is inclusive of the spiritual, physical and verbal acts. Indeed, good deeds do away with misdeeds. The fourth is staying firm in faith and seeking guidance together with

permanently upgrading one's rank. Whoever observes these four ways is rewarded by comprehensive forgiveness. That is why the hyperbolic pattern is employed in Allāh's saying:

﴿وَإِنِّي لَغَفَّارٌ﴾

"And verily, I am indeed forgiving"

SECTION THIRTY TWO

The story of Prophet Yūnus (عَلَيْهِ ٱلسَّلَامُ)

Allāh's Prophet in the belly of a Whale!

He is one of the great prophets of the Children of Israel. Allāh sent Yūnus (عَلَيْهِ السَّلَامُ) to the people of Nineveh in the land of Mosul. He invited them to the worship of Allāh, but they belied him and became firm upon their disbelief. When this situation continued for a long time, he left them and promised them that the punishment would befall them after three days. In a fit of anger, he left them and was not patient till reception of Allāh's command. When he left them, and his people became sure of the punishment befalling them, Allāh guided them to repentance of their sins. Allāh with His mercy and kindness removed the punishment, which was going to befall them. Apparently, Yūnus has known that they were spared of torment, yet he has not conceded his resolve. That is why Allāh says:

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا﴾

"And (remember) Dhun-Nūn [Yūnus (Jonah)], when he went off in anger." [Al-Anbiyā' 21:87]

He the Almighty says:

﴿إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ١٤٠﴾

"When he ran to the laden ship." [As-Sāffāt 37:140]

When Yūnus (عَلَيْهِ السَّلَامُ) left his people in anger, he boarded a ship. However, after this ship set sail, it started swaying severely with them due to the huge waves. It was on the verge of sinking. The passengers on board gathered and discussed the action to be taken. They decided to cast lots, with the name of all the travelers and whoever's name is withdrawn, will be thrown overboard, thus lightening their loads. When they drew the lots, the name of Yūnus (عَلَيْهِ السَّلَامُ) came out for several times. Allāh says:

﴿فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾﴾

"Then he (agreed to) cast lots, and he was among the losers." [As-Sāffāt 37:141]

Accordingly, he was thrown into the sea. Then, Allāh sent a huge whale to swallow him up. Allāh ordered the whale not to eat his flesh nor his bones. When settled down in the belly of the whale, shrouded by the darkness, Yūnus (عَلَيْهِ السَّلَامُ) prostrated to Allāh, saying:

﴿لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾﴾

"*Lā ilāha illā Anta* [none has the right to be worshipped but You (O, Allāh)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers." [Al-Anbiyā' 21:87]

Allāh answered his prayers and ordered the whale to thrust him on a barren land. He was deadly sick and languid. Allāh was merciful to him and caused a plant of gourd to grow over him. Its plentiful leaves provided him with shade till he restored his dilapidated health. Then, Allāh commanded him to return to his people to call them to

Allāh's worship. All the inhabitants of the town who reached one hundred thousand or more responded to his call and believed in Allāh. Consequently, they were rewarded for their repentance.

Benefits Derived from the Story of Yūnus (عَلَيْهِ ٱلسَّلَامُ)

This story contains a kind admonishment for Yūnus. His entrapment in the belly of a whale is an atonement for misdeed and a great sign and miracle for Yūnus. It is one of Allāh's favors that this huge number of inhabitants followed him.

At that time, casting lots to decide on conflicting matters was the only prevalent reference. The passengers' decision is affirming the principle of choosing the lesser of two evils to ward off a greater evil.

What serves as an inspirational lesson is that, the slave who is dutiful to His Lord in the time of ease, is deservedly rewarded at the time of adversity, whether that Allāh relieves his distress or removes it altogether. That is why Allāh says:

﴿فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾﴾

"Had he not been of them who glorify Allāh, He would have indeed remained inside its belly (the fish) till the Day of Resurrection." [As-Sāffāt 37:143-144]

Prophet Muhammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) was quoted as saying:

«دَعْوَةُ ذِي النُّونِ مَا دَعَا بِهَا مَكْرُوبٌ إِلَّا فَرَّجَ اللَّهُ كُرْبَتَهُ

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظالمِينَ»

"None who is experiencing difficulty employs the invocation of my brother Dhu-n-Nūn (Yūnus or Jonah), except that Allāh would relieve him of his difficulty." "*Lā ilāha illā Anta* [none has the right to be worshipped but You (O, Allāh)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers."

The story stresses the fact that faith in Allāh delivers a believer from adversities and calamities. Allāh the Almighty says:

﴿وَكَذَٰلِكَ نُنجِي ٱلْمُؤْمِنِينَ ﴿٨٨﴾﴾

"And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness)." [Al-Anbiyā' 21:88]

SECTION THIRTY THREE

The Story of Dāwūd and Sulaimān (عَلَيْهِمُ السَّلَامُ)

Allāh bestowed Dāwūd (عَلَيْهِمُ السَّلَامُ) with Wisdom and Mighty Dominion

Dāwūd and Sulaimān (عَلَيْهِمُ السَّلَامُ) are the greatest prophets of Children of Israel. They were given prophethood, wisdom as well as mighty sovereignty. Dāwūd was among the army that was under the leadership of *Ṭālūt*. The latter was chosen by one of the prophets of Children of Israel to be a king for his bravery, sturdy physique, and his astuteness in politics, and army exploits. As Allāh says:

﴿وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ﴾

"Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature." [Al-Baqarah 2:247]

The armies of *Ṭālūt* and *Jālut* engaged in a fight. Dāwūd, equipped with patience and Allāh's support, courageously assaulted them and killed their king, *Jālut*, whose army was crushed. As a result, the Children of Israel returned victorious over the disbelieving force.

Allāh the Almighty bestowed Dāwūd with wisdom and mighty dominion. As He tHe the Almighty says:

﴿وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾﴾

"We made his kingdom strong and gave him *Al-*

***Hikmah* (Prophethood) and sound judgement in speech and decision."** [Ṣād 38:20]

Similarly, Allāh the Almighty granted Dāwūd with rigor of worship and sound judgement, which stands for the perfection of a slave's compliance to Allāh. He tHe the Almighty says:

﴿ٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱذۡكُرۡ عَبۡدَنَا دَاوُۥدَ ذَا ٱلۡأَيۡدِۖ إِنَّهُۥٓ أَوَّابٞ ١٧﴾

"Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allāh)." [Ṣād 38:17]

Allāh the Almighty praised his great power in fulfilling Allāh's command and that he was always returning to Allāh in repentance for the perfection of his acquaintance of Allāh. Allāh the Almighty subjugated the birds and mountains for him, and they joined him in the glorification of Allāh. He was endowed with a matchless melodious, sonorous voice. Besides, he used to sleep the first half of the night, pray for one-third of it and again sleep for a sixth of it. He observed fasting on alternate days. He was firm and steadfast in confronting his enemies. Moreover, Allāh the Almighty made iron soft in his hands and taught him how to process it to make shielding armors. He was the first one to initiate shaping the ringed light armors used for shielding in wars. Allāh has admonished him for a misdeed he committed by sending him two angels in the form of two disputants. They entered his place without asking permission, so he was startled. They dispelled his fears, started to give an account of their complaint, saying:

﴿لَا تَخَفۡۖ خَصۡمَانِ بَغَىٰ بَعۡضُنَا عَلَىٰ بَعۡضٖ فَٱحۡكُم بَيۡنَنَا بِٱلۡحَقِّ وَلَا تُشۡطِطۡ وَٱهۡدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ٢٢﴾

> **"Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way."** [Ṣād 38:22]

They related the dispute as follows:

Do not be frightened. We came to seek your judgment regarding a certain dispute. The first man said: "This is my brother. He has ninety-nine ewes- meaning women, and I have one. He gave it to me but took it back." Dāwūd, without hearing from the other party said: "He did you wrong by taking the sheep back, and many partners oppress one another, except for those who are believers." Immediately after the judgment, the two men vanished in the thin air. Prophet Dāwūd (عَلَيْهِ السَّلَامُ) realized that they were two angels sent to him to teach him a lesson, that he should not have passed a judgment unless he heard from the other disputant. Allāh says:

﴿وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٢٥﴾﴾

> **"And Dāwūd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance. So, We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise)."** [Ṣād 38:24-25]

In response, Allāh the Almighty wiped off his sin and Dāwūd returned to Allāh in repentance. Promptly, an elevated rank was in reserve for him. Dāwūd's repentance opted for him a favorable closeness to His Lord and the final reward of Paradise. Allāh says:

﴿يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ﴾

"O Dāwūd (David)! Verily, We have placed you as a successor on the earth; so, judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the Path of Allāh." [Ṣād 38:26]

Prophet Sulaimān (عَلَيْهِ ٱلسَّلَامُ)– The Owner of Matchless Formidable Reign!

Sulaimān (Solomon) was the son of Prophet Dāwūd (عَلَيْهِمَا ٱلسَّلَامُ). Allāh the Almighty granted him prophethood and he inherited his father's vast knowledge, prophethood, and sovereignty. Besides, he was given a matchless formidable reign that would occur to none after him. He had the ability to control wind and make it obedient to his disposition, by Allāh's will. It would cover the distance of a month's journey in the morning and a month's journey in the evening. Moreover, the *jinn* fashioned for him whatever he wished: lofty shrines, statues, basins as [large as] great watering troughs and cauldrons firmly anchored. They were submissively under his pick and call. An army composed of humankind, jinn and birds was obediently following his orders. They formed orderly ranks and behaved in a very orderly fashion when they marched and halted. Not to mention, he was gifted with communicating with birds and other animals. They were conversing with him and he understood their language. That was evident in his rebuke for the hoopoe, and his overhearing the queen ant's instructions to fellow ants. He said:

﴿رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾﴾

> **"My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."** [An-Naml 27:19]

Sulaimān set strict and firm regulations for his kingdom; he used to check on them by himself, though he has appointed some supervisors. This is evident in Allāh's saying:

﴿فَهُمْ يُوزَعُونَ ﴿٨٣﴾﴾

> **"And (then) they (all) shall be driven (to the place of reckoning)."** [An-Naml 27:83]

Sulaimān conducted a close surveillance on birds as well, to check that they were stationed in their barracks, saying:

﴿مَالِيَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾﴾

> **"What is the matter that I see not the hoopoe? Or is he among the absentees?"** [An-Naml 27:20]

This is contrary to the view held by some scholars that Sulaimān was searching the hoopoe to charge him with the task of detecting waster springs and their depth. This struggles with the Qur'ānic text, as Allāh the Almighty has not said, "he searched for the hoopoe", rather, He the Almighty said:

﴿وَتَفَقَّدَ ٱلطَّيْرَ﴾

> **"He inspected the birds."** [An-Naml 27:20]

As his sovereignty is based on the perfection of justice, Sulaimān threated to inflict punishment on the hoopoe unless it provided a valid excuse for its absence, saying:

﴿لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَاْذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾
فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾
إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ
شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾ وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن
دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾
أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا
تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٢٦﴾﴾

"I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason." But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. "I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. "I found her and her people worshipping the sun instead of Allāh, and Shaitān (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) Way: so they have no guidance." [As Shaitān (*Satan*) has barred them from Allāh's Way] so they do not worship (prostrate themselves before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsir At-Tabarî] Allāh, Lā ilāha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!" [An-Naml 27:21-

26]

In no time, the hoopoe managed to communicate such important information to Sulaimān about the kingdom of Yemen. It informed Sulaimān that they were ruled by a queen, she was given all riches and merits of reign, and that she had an awesome throne. It reported that they were engaged in pagan practices of worshiping the sun instead of Allāh. The hoopoe was stunned and shocked that they were debarred from Allāh's way. This is clear evidence that animals know their Lord, glorify him, and attest to His Oneness. They love the believers and abhor the disbelievers, the deniers of Allāh the Almighty. Reflecting on the matter, Sulaimān said:

﴿قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾ ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾﴾

"[Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars."Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return." [An-Naml 27:27-28]

So, the hoopoe took the letter and delivered it to the queen of Saba'. When she read it, she was terrified, summoned senior and prominent figures of her kingdom, and saying:

﴿قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾ إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾﴾

"She said: "O chiefs! Verily! Here is delivered to me a noble letter, "Verily it is from Sulaimān (Solomon), and verily,

it (reads): In the Name of Allāh, the Most Gracious, the Most Merciful: "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allāh with full submission)." [An-Naml 27:29-31]

This is very concise, but at the same time, it is perfectly clear. She said:

﴿يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى﴾

"O chiefs! Advise me in (this) case of mine." [An-Naml 27:32]

She solicited counsel from her advisors, which shows her resolve and wisdom, saying:

﴿مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾ قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ﴿٣٣﴾﴾

"I decide no case till you are present with me (and give me your opinions). They said: "We have great strength, and great ability for war, but it is for you to command: so, think over what you will command." [An-Naml 27:32-33]

Meaning: they were on standby to follow her wise command whether to assault or seek peace. Wise as she was, she decided not to initiate fight, rather, peace. Resolvedly, she decided to send him a gift, saying:

﴿فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ﴿٣٥﴾﴾

"and see with what (answer) the messengers return." [An-Naml 27:35]

She was testing Sulaimān's nature and if he would be swayed by the gift and change his mind or not. Once he was lured or tempted to riches, he would be disheartened and back off his resolve. Accordingly, she sent a gift to him with envoys who were the wisest among her people. When the envoys arrived with the gift, he was enraged, expressed his resentment over their failing to respond and submit to him, saying:

﴿أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم ۚ بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾﴾

"Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!" [An-Naml 27:36]

Then, he gave instructions to the envoys without putting them in writing. Wise enough, Sulaimān was certain that they would deliver his words verbatim. He said:

﴿ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ﴿٣٧﴾﴾

"[Then Sulaimān (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased." [An-Naml 27:37]

An Intelligent Rich Queen submits to Allāh and His Prophet Sulaimān (عَلَيْهِ السَّلَامُ)

Sulaimān knew that they would inevitably come to him in submission, so he said to his court men:

﴿قَالَ يَا أَيُّهَا الْمَلَؤُا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾﴾

"O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?" An *'Ifrît* (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work." [An-Naml 27:38-39]

At that time, Sulaimān was in *al-Shām* (Levant), and there was a distance of four months' travel between him and *Saba'*, two months outward bound and two months on the return journey. Despite that, one of his men, who had knowledge of the scripture, said:

﴿أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ﴾

"I will bring it to you within the twinkling of an eye!" [An-Naml 27:40]

Some commentators are of the view that he was a righteous and knowledgeable man who knew the greatest name of Allāh, which, if He is called upon by it, He will respond, and if He is asked by it, He will give by calling upon. It is said that he called upon Allāh by that name and throne was brought. There is a second view holding that this man was inspired with some means, which Allāh subjugated for Sulaimān to shorten distance and fetch the unattainable remote things. In a sense, Sulaimān was a great king endowed with miraculous abilities, so he could bring things easily. That is why when he saw the throne placed before him, he praised Allāh's favor and said:

﴿قَالَ هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾﴾

> **"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly, my Lord is Rich (Free of all needs), Bountiful."** [An-Naml 27:40]

Then Sulaimān said to those who were with him:

﴿نَكِّرُوا۟ لَهَا عَرْشَهَا﴾

> **"Disguise her throne for her."** [An-Naml 27:41]

Meaning: change it by adding to it or taking away from it, and so on. Then, he added:

﴿أَتَهْتَدِيٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾﴾

"That we may see whether she will be guided (to recognise her throne), or she will be one of those not guided." [An-Naml 27:41]

He has commended her, albeit, he wanted to put her to test to verify his assumption of her smartness and deservedness of rulership. When she came, he asked her:

﴿أَهَٰكَذَا عَرْشُكِ﴾

"Is your throne like this?" [An-Naml 27:42]

She was hesitant when she saw it because of the alterations added to it. Yet, she did not deny it either, saying:

﴿كَأَنَّهُۥ هُوَ﴾

"(It is) as though it were the very same." [An-Naml 27:42]

This highlights her intelligence and smartness, because she neither affirmed replication nor denied it. She uttered some vague words that could mean either thing and would be true in either case. Sulaimān was impressed at how she figured out the reality and how mature her thinking was.

As for Allāh's statement:

﴿وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾﴾

"Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her)." [An-Naml 27:42]

If it is quoted from Sulaimān's words, it means that Sulaimān has known before that she was famous for her discreetness and sound judgment, so he wanted to test her traits. If quoted from the queen's, it may indicate that she has heard of overwhelming dominion, authority, and his great power before this incident [the bringing of her throne]. Allāh says:

﴿وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾﴾

"And we were submitted to Allāh." [An-Naml 27:42]

Accordingly, she submitted to his authority by becoming a Muslim after she has witnessed his miraculous abilities herself. Her smartness and intelligence qualify her to detect truth from lies. However, the previous rampant false beliefs were of the power to take away insight from the heart. Allāh the Almighty said:

﴿وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾﴾

"And that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people." [An-Naml 27:43]

She was raised in an environment where the false convictions and beliefs shoved away sagacity and sapience, so jeopardizing reaching the truth would be a bit costly, unless one is guided by blissful reasons to reach it.

Later on, Sulaimān wanted to show her his dazzling power and might, so he told her to enter the palace, which was in a high and vast place and the entire palace was made of glass, with water flowing beneath its floors. The glass was transparent, and the water could be seen beneath it, as if it was flowing. She bared her legs in order to wade into the

water. She was told that this palace was made of smooth glass and there was no need to uncover he legs. Submissively, she implored to Allāh saying:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾﴾

"She said: "My Lord! Verily, I have wronged myself, and I submit [in Islām, together with Sulaimān (Solomon)] to Allāh, the Lord of the *'Ālamîn* (mankind, jinn and all that exists)." [An-Naml 27:44]

At that point, having come to Sulaimān and seen what she had seen, she realized that he was indeed a messenger, so she repented and proclaimed her belief in Allāh and her people followed suit. Some reports related that Sulaimān married her later, but Allāh knows best.

When it came to Sulaimān's knowledge that the devils used to teach humans magic, he summoned them and warned them against this heinous deed. Moreover, he took their books of magic and buried them. When Sulaimān passed away, these devils brought magic to people and claimed that Sulaimān used to use it and achieved great power by means of it. They unburied the books and spread rumors that they belonged to Sulaimān. They reiterated that he was a great soothsayer. The Jews collaborated with them and mongered for such falsehood. Allāh absolved him of this offence and proclaimed his innocence. He the Almighty affirmed that magic is among the evil knowledge, saying:

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ﴾

"They followed what the *Shayātîn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve." [Al-Baqarah 2:102]

He the Almighty says:

﴿وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ﴾

"but the *Shayātîn* (devils) disbelieved, teaching men magic." [Al-Baqarah 2:102]

Among the jewels of the Quran is that it commands people to believe in all the prophets, reminds them of their ethos, and disavows them of any missaying contradicting with their message.

In another incident, a body of a devil was cast onto Sulaimān's throne as he failed a test set for him by Allāh - and as a result was punished. He turned to Allāh in repentance. Allāh says:

﴿ثُمَّ أَنَابَ ٣٤﴾

"And he did return (to Allāh with obedience and in repentance, and to his throne and kingdom by the Grace of Allāh)." [Ṣād 38:34]

He vowed a spiritual, physical, and verbal repentance, saying:

﴿قَالَ رَبِّ ٱغۡفِرۡ لِي وَهَبۡ لِي مُلۡكٗا لَّا يَنۢبَغِي لِأَحَدٖ مِّنۢ بَعۡدِيٓۖ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ٣٥﴾

"He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." [Ṣād 38:35]

Allāh answered his prayers, granted him forgiveness, and favored him with a matchless sovereignty.

Dāwūd and Sulaimān (عَلَيْهِمُ السَّلَامُ)- The Masters of Sound Judgment

Allāh the Almighty lauded Dāwūd and Sulaimān for the special gifts of knowledge and sound judgment- as for the latter an extra gift of vastness of understanding was given, saying:

﴿وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ﴿٧٨﴾﴾

"And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement." [Al-Anbiyā' 21:78]

A case of dispute was presented before Prophet Dāwūd (عَلَيْهِ السَّلَامُ) for adjudication. Some sheep raked havoc with a field, grazing at night untended. The owner of the field and the shepherd attended before Prophet Dāwūd (عَلَيْهِ السَّلَامُ) and related the incident. Upon his discretion, he ruled that the sheep be given to the field owner.

Then the case was referred to Prophet Sulaimān (عَلَيْهِ السَّلَامُ), whereupon he adjudicated that sheep be given to the field owner for one year out of belief that their value compensates for the damaged harvest. He would take advantage of their young, wool, and other benefits,

while the shepherd would cultivate the damaged field for one year until prosperous. In the next year, when the field goes back to the way it used to be, it would be given back to its rightful owner, and the sheep, likewise, be given back to the shepherd. Dāwūd approved of the judgment of his son Sulaimān. It was a sounder verdict as it was more beneficial to both litigants. That is why Allāh says:

﴿فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ﴾

"And We made Sulaimān (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge." [Al-Anbiyā' 21:79]

There was another story affirming Sulaimān's sound judgment. The story of two women who went out, each with her son. The wolf snatched away one of their two sons. Each of them claimed that the spared child was hers. They brought their case to Dāwūd (عَلَيْهِ السَّلَامُ), who ruled that the child belonged to the older woman, based on his personal judgment, as the older one might be unable to have children, whereas the younger woman could have another baby in the future. As they departed, they went to Sulaimān (عَلَيْهِ السَّلَامُ) and related the matter to him. Thereupon, he called for a knife and said: "I will rip him in two halves and give each of you one half." The older woman agreed. However, the younger one refused, instead letting the baby be taken by the older one. Upon that, he decided that the baby belonged to the younger woman, based on evidence, as she mercifully preferred that he be taken by the other woman than him being ripped in two halves.

In fact, issuance of valid judgment based on evidences and cues is a merit endued to those whom Allāh favored.

Benefits Derived from the Story of Dāwūd and Sulaimān (عَلَيْهِمُ السَّلَامُ)

Allāh the Almighty related to his Prophet Muhammad (ﷺ) the news of those before him to strengthen his heart and reassure him. Besides, He the Almighty has mentioned to him part of their acts of worship and the intensity of their patience and turning to Allāh in repentance for some reasons: to whit his zealousness to compete them by drawing nearer to Allāh in whose closeness they competed, and to encourage him to hold fast to patience when vulnerable. Allāh the Almighty related, at the beginning of chapter of Ṣād, that the disbelievers assaulted Prophet Muhammad (ﷺ) with physical and verbal abuse. After that, Allāh the Almighty, urging him to be patient, said:

﴿ٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَٱذۡكُرۡ عَبۡدَنَا دَاوُۥدَ ذَا ٱلۡأَيۡدِۖ إِنَّهُۥٓ أَوَّابٞ ١٧﴾

"Be patient (O Muhammad ﷺ) of what they say, and remember Our slave Dāwūd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allāh)." [Ṣād 38:17]

Allāh's saying:

﴿ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾﴾

"Verily, he was ever oft-returning in all matters and in repentance (toward Allāh)." [Ṣād 38:17]

Allāh the Almighty puts more emphasis on these two qualities; the strength of the heart and body to obey Allāh, and the sincerity to turn to Him in repentance, inwardly and outwardly. They imply a servant's love and the perfection of his acquaintance of Allāh. They are given to the prophets in the perfect manner while their followers gain as much as per their degree of devotion. Allāh's praise for them requires following all venues leading to strength and devotion, and that a servant turning sincerely to Allāh in weal and woe.

One of the bounties Allāh the Almighty gifted His Prophet Dāwūd (عَلَيْهِ ٱلسَّلَامُ) with is sweetness of voice, and that mountains and birds chanted with him in glorification of Allāh, which is a stance upgrading to higher ranks.

One of Allāh's greatest bliss on a slave is to bestow him with useful knowledge and good discretion to adjudicate among people in different cases, disputes, and quarrels. As Allāh says:

﴿وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾﴾

"And gave him Al-Hikmah (Prophethood) and sound judgement in speech and decision." [Ṣād 38:20]

Allāh's good care of His prophets and His chosen ones is crystal clear. When any of them slips, Allāh puts him to test and afflictions as a kind of atonement for his misdeed. Consequently, he is acquitted of the sin and becomes more befitting than his previous status, just like the case with Dāwūd and Sulaimān.

It is subtle that the prophets are protected against fallibility in what they convey from Allāh. Allāh the Almighty commanded their absolute obedience, because the purpose of their mission cannot be achieved otherwise. Owing to their nature, human being may commit some mistakes; yet, Allāh the Almighty tends them with His mercy and inspires them with repentance and submission.

Interestingly, Prophet Dāwūd was always sitting in his place of prayer to worship Allāh, and he allocated time for listening to his subjects' complaints. He perfectly fulfilled his dual duty toward His Lord and creations as well.

Etiquette should be followed when entering upon rulers and others, because when the two disputants entered upon Dāwūd in an unusual manner, not from the usual door, he was startled.

It is essential to highlight that the awkward behavior of disputants should not dissuade a judge from issuing a just judgment.

Dāwūd was a man of perfect forbearance, as he did not get angry with the two disputants when they entered without asking permission, even though he was the king. He neither rebuked nor told them off.

It is permissible for one who has been wronged to say to the one who wronged him: "You have wronged me" or "O wrongdoer" or "You transgressed against me", and the like, because they said:

﴿خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ﴾

"(We are) two litigants, one of whom has wronged the other." [Ṣād 38:22]

The one who is being exhorted and advised, even if he is of high status and very knowledgeable, should not get angry or upset if someone advises or exhorts him. Rather he should hasten to accept the advice

and be grateful. Although, the two disputants were a bit tough on Dāwūd, he was not offended with their exhortation, nor was he reluctant to pass a fair verdict. They said:

﴿فَٱحۡكُم بَيۡنَنَا بِٱلۡحَقِّ وَلَا تُشۡطِطۡ وَٱهۡدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ٢٢﴾

"Therefore, judge between us with truth, and treat us not with injustice, and guide us to the Right Way." [Ṣād 38:22]

Actually, he issued a sound judgment. The story draws attention to the fact that the mingling with relatives, friends, and peers in addition to many worldly attachments are a potential cause for animosity and transgression. There is no way to prevent that except by fearing Allāh and being patient in all situations, by means of having faith and doing righteous deeds. This is something that is very uncommon among people.

Allāh the Almighty honored both Dāwūd and Sulaimān by gratifying them with His closeness and promising them a good dwelling of final return [Paradise]. Their tribulation is not a detraction of status; rather, it is proof of the perfection of mercy endowed to the devoted believers. Allāh's pardon entails not only wiping off sins, but also preventing their resulting residues from tarnishing the purity of their hearts, for Allāh is All-Capable.

Judging [the disputes] of people is a religious rank. Allāh's messengers and the elite of His creation overtook it. A just judge is not to be driven by personal inclinations and whim. Judgment requires knowledge of *Sharaʿī* matters, a thorough study of the case in question, and how to map it on the general legal rulings. Ignorance of any of the previous obligations is a good reason to make it impermissible for the individual to venture into judging among people.

Having praised Dāwūd and mentioned what happened to him and

what he did, Allāh now praises his son Sulaimān, as He the Almighty saying:

﴿وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ۝٣٠﴾

"And to Dāwūd (David) We gave Sulaimān (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!" [Ṣād 38:30]

It is the best laudation and pride for Sulaimān. One of Allāh's virtues is the abundance of His goodness and grace upon His good servants. He blesses them by beautifying them with good manners, enabling them to do righteous deeds, and then, He praises them for that. Verily, He is the Bestower of causes and effects.

One of the subtleties is that Sulaimān gave precedence to the love of Allāh over the love of all else. This is evident in his ridding of the horses that distracted him from the remembrance of His Lord [in prayers] until he missed the appointed time as sun was covered by a veil.

The distractions that dissuade a servant from obeying His Lord are condemnable, thus a servant is to part with them for a worthier act of worship.

We also learn the famous principle: "Whatever is shunned for the sake of Allāh is redeemable in yet a better compensation, by Allāh's command." When getting rid of his love for fine steeds, Sulaimān was compensated with a better grace, which is the subjugation of wind and devils to him.

The subjugation of devils and wind was exclusive for Prophet Sulaimān (عَلَيْهِ ٱلسَّلَامُ), none was endowed with such a gift. That is why when Prophet Muhamad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) wanted to tie a devil to one of the pillars of the mosque when he tried to interrupt his prayer, he said," I remembered the invocation of my brother Sulaimān, and I let

go of him."

Sulaimān was a Prophet-king, and it was permissible for him to act upon his discretion, yet for his perfection, he did not want anything except what was just. This is in contrast to the Prophet-slave whose volition is subject to the command of Allāh, so he does not do anything nor refrain from anything except by the divine command, as in the case of our Prophet Muhammad (ﷺ), and that is more perfect.

Allāh the Almighty gave Sulaimān a great dominion and many miraculous phenomena took place therein. They are beyond natural laws by they are nonetheless decreed upon the discretion of the Bestower; such as subjugating the wind and the devils to Sulaimān's command, granting him soldiers from humans, jinn and birds, and that the birds were serving him as intelligence officers to check on the remote areas as they were equipped with special abilities of comprehending and delving into human minds as reported in the story. Not to mention, the man with knowledge from scripture, who was ready to get the king the throne of the queen of *Saba'* in a twinkling of an eye. These are the signs of the prophets, and for this reason, no matter how advanced and skillful the scientists of the natural scientists are, they will not reach what Sulaimān was granted.

It is important that kings and presidents should inspect the character traits of deputies of princes, chiefs, and distinguished men. They have to put their integrity to test in terms of knowledge of matters and reasoning, as Sulaimān did with the Queen of *Saba'*. He examined her to infer how sound her mind is, as he was not satisfied with casual questions. This has great benefits for the kings; for they are in dire need to appoint visionary broad-minded men who can display their impressive leadership skills.

SECTION THIRTY FOUR

The Story of Prophet Ayyūb (عَلَيْهِ ٱلسَّلَامُ)

Prophet Ayyūb (عَلَيْهِ ٱلسَّلَامُ)- An Exemplary Model of Patience

Ayyūb is one of the prophets of Children of Israel. He was one of the immensely blessed elites. Allāh mentioned him in His Book in the best terms, lauding his good ethics and the forbearance he displayed when afflicted with distress. He lost his children, family and wealth. Even worse, he was harmed physically and his health deteriorated. None but him has been through this adversity yet he was firm and steadfast and set an exemplary model of patience. Being sick for long, seized by distress and deserted by the far and near, he turned humbly to Allāh, crying:

﴿أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾﴾

"Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." [Al-Anbiyā 21:83]

Allāh answered his prayers and said:

﴿ٱرْكُضْ بِرِجْلِكَ﴾

"Strike the ground with your foot." [Ṣād 38:42]

Cool refreshing water gushed out underneath his feet and he was instructed to drink from it and wash himself. He did that and the harm

was removed. He was healed and Allāh restored his family, wealth, and gave him abundance of blessings. He is an epitome of the patience, a solace for the afflicted, and a lesson for the people of understanding. When he was sick, he got angry with his wife for some reason, and swore that if Allāh healed him, he would strike her one hundred times. But his wife was a righteous woman who treated him kindly, so when Allāh healed him, He showed mercy to her and to him; therefore, He told him to strike her once with a bundle of one hundred reeds, thus enabling him to fulfil his oath (without harming her or being unjust towards her). This affirms that expiation of one's breaking his oath was not legalized for any nation before Muhammad's. An oath was like a vow that must be fulfilled. However, the punishment of an offence may be mitigated, for the frailty of the wrongdoer or so, by imposing a similar one without failure to commit to its original form, as it mainly intended for disciplining rather than damaging [the individual.

SECTION THIRTY FIVE

The Story of Mūsā and Al-Khidr (عَلَيْهِمُ السَّلَامُ)

People Admired the Perfection of Mūsā's Knowledge

Mūsā (عَلَيْهِ السَّلَامُ) has gained a remarkable status among Children of Israel. He taught them different kinds of knowledge, and people admired the perfection of his knowledge. One day, a man asked him: Is there anyone who is more knowledgeable than you?" According to what he knew and, in a sense, to motivate them to follow him, he answered in the negative. Yet, Allāh the Almighty informed him that a righteous man at the junction of the sea had some knowledge, unknown to Mūsā, coupled with divine inspirations and insights. Mūsā (عَلَيْهِ السَّلَامُ) was keen to meet him for the sake of acquiring more knowledge. He asked Allāh's permission to meet the righteous man and his request was granted. He was instructed to take a fish with him; the location of its disappearance would be the landmark of the appointed destination. He met the man thereby. Allāh relates the story in the chapter of Al-Kahf, saying:

﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾﴾

"And (remember) when Mūsā (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." [Al-Kahf 18:60]

﴿ذَٰلِكَ تَأۡوِيلُ مَا لَمۡ تَسۡطِع عَّلَيۡهِ صَبۡرٗا ٨٢﴾

"That is the interpretation of those (things) over which you could not hold patience." [Al-Kahf 18:82]

Important Lessons, Rulings and Principles derived from the Story of Mūsā (عَلَيْهِ ٱلسَّلَامُ)

From this amazing story, we learn a number of lessons, rulings and principles, some of which we will note here:

The virtue of knowledge and travelling to seek it. This is the most important thing, for Mūsā (عَلَيْهِ ٱلسَّلَامُ) travelled a great distance and exhausted himself to attain knowledge. He preferred to give up his stay with the Children of Israel, whom he was teaching and guiding, and chose to travel in order to add up to his knowledge.

One should prioritize the most useful knowledge for increasing one's knowledge. As one's quest for welling up his knowledge is more important than his being occupied with teaching others only- both should go hand in hand.

It is permissible to hire a servant whether for home chores or travel errands, so that the servant may take care of one's needs and one may have time to rest and relax, as Mūsā (عَلَيْهِ ٱلسَّلَامُ) did.

With regard to the one who travels in pursuit of knowledge or for the purpose of jihad and the like, it would be better to disclose the purpose and destination if needs be. Mūsā (عَلَيْهِ ٱلسَّلَامُ) said:

﴿وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا ٦٠﴾

" And (remember) when Mūsā (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." [Al-Kahf 18:60]

Similarly, the Prophet (ﷺ) informed his Companions of the road map when he was heading to *Tabūk* in a campaign, even though he was not of the habit of disclosing his campaign plans. This matter is to be done as dictated by interests.

Evil and its motives may be ascribed to the Shaytan, because of his temptation and making evil fair-seeming, although all things fall under the will and decree of Allāh. The servant of Mūsā (عليه السلام) said:

﴿وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ﴾

"None but *Shaitān* (Satan) made me forget to remember it." [Al-Kahf 18:63]

It is permissible for a person to express his human needs, such as exhaustion, hunger or thirst, so long as that is not by way of discontent, if it is true, because Mūsā (عليه السلام) said:

﴿لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ٦٢﴾

"We have suffered much fatigue in this, our journey." [Al-Kahf 18:62]

It is recommended for a person's servant to be smart, alert and versatile, so that he may help him to achieve his errands.

Also recommended is for a person is to share his food with his servant, and that they join the meal together, because the apparent meaning of Mūsā's words refers to this meaning. He said:

﴿ءَاتِنَا غَدَآءَنَا﴾

"Bring us our morning meal." [Al-Kahf 18:62]

Divine help may be granted to a person commensurate with his compliance with Allāh's commands. Accordingly, he is to receive it in a way that others do not, provided that his deed are in accord with Allāh's satisfaction. Mūsā (عَلَيْهِ السَّلَامُ) said:

﴿لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ۝٦٢﴾

"We have suffered much fatigue in this, our journey." [Al-Kahf 18:62]

This refers to the journey beyond the junction of the two seas. Before that, he did not complain of exhaustion, even though he had travelled a long way, because that was travel in a true sense.

The person whom they met was not a prophet; rather he was a righteous slave of Allāh, because he was described as being a true slave of Allāh. Moreover, he mentioned what Allāh had blessed him with of mercy and knowledge, but no mention is made of being a messenger or prophet. With regard to his words at the end of the story:

﴿وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ﴾

"And I did them not of my own accord." [Al-Kahf 18:82]

This does not indicate that he was a prophet; rather he was inspired, as may happen in the case of people other than prophets, as Allāh says

elsewhere:

﴿وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ﴾

"And your Lord inspired the bees." [An-Naḥl 16:68]

﴿وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ﴾

"And We inspired the mother of Mūsā (Moses)." [Al-Qaṣaṣ 28:7]

The knowledge that Allāh communicates to His slaves is of two types: the first type is acquired through effort and striving, and the second is divinely revealed without effort, which Allāh bestows upon whomever He wills of His slaves. He the Almighty says:

﴿وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ۝٦٥﴾

"And whom We had taught knowledge from Us." [Al-Kahf 18:65]

Al-Khidr attributed the act of damaging the boat to himself and attributed the goodness to Allāh

Al-Khiḍr was immensely gifted with the second type. The seeker of knowledge should show proper etiquette towards teachers and address them in a gentle decorum, as Mūsā (عَلَيْهِ السَّلَام) said:

﴿قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾﴾

> **"Mūsā (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?"** [Al-Kahf 18:66]

He acted with the utmost decorum, politely asking permission to acquire from his inspired knowledge. Besides, he featured his keenness to learn from him. Some may veer away from adherence to proper codes of speech and protocol of seeking knowledge by arrogantly address their tutors with indecency, and not showing an earnest interest to learn or quote from them. Showing humility towards the teacher and expressing one's need for his teaching are among the most beneficial approaches for the seeker of knowledge.

A shrewd knowledgeable person may show humility when learning

from someone of a lower status, for Mūsā was undoubtedly of higher status than Al-Khidr. A knowledgeable virtuous person, who is lacking in knowledge in a certain branch, should not refrain from learning it from anyone who is skilled therein, even though the tutor is of a much lesser degree in terms of overall knowledge. Mūsā was one of the Messengers of Strong Resolve to whom Allāh had granted exclusive knowledge, unattainable to any, but with regard to this particular branch of knowledge, *al-Khidr* possessed specific knowledge of which Mūsā had no clue. Therefore, he was very keen to learn from him.

One should attribute knowledge and other virtues to Allāh's grace and mercy, acknowledge them, and give thanks to Allāh for them, because Mūsā said:

﴿أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾﴾

> **"So that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?"** [Al-Kahf 18:66]

Beneficial knowledge is that which guides to good. Any knowledge in which there is guidance to the ways of goodness and warning against the ways of evil, is regarded as beneficial knowledge. All other knowledge is either harmful or of no benefit, as Mūsā said:

﴿أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾﴾

> **"so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?"** [Al-Kahf 18:66]

Whoever lacks patience and steadfastness in pursing the learning journey and accompanying the learned men, will miss out for his

ineligibility of acquiring knowledge. The learning route is quite impassable, unless one strives and exerts relentless efforts and pursuit to reap the fruits of his patience and get hold of what he aspires for. Mūsā's lack of patience was the reason for ending of his journey with al-Khiḍr.

One's full acquaintance of the matter at hand is among primary means of attaining patience; otherwise, he fails to grasp its intended purposes and outcome. That is why al-Khiḍr said:

﴿وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾﴾

"And how can you have patience about a thing which you know not?" [Al-Kahf 18:68]

One should not jump into conclusion when judging a specific matter, on the contrary, he should adjust his temperament to deliberate over it and be certain of the intended purpose.

It is essential to link the feasibility of doable future actions to Allāh's will, as Mūsā said:

﴿قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ﴿٦٩﴾﴾

"Mūsā (Moses) said: "If Allāh wills, you will find me patient, and I will not disobey you in aught." [Al-Kahf 18:69]

It is noteworthy that intention may not guarantee the execution of an action. Mūsā was ready to be patient yet he could not comply with his resolve.

A teacher is entitled to instruct a learner to the proper learning process. As the latter may be prevented from initiation of enquires unless the

teacher is done with his explanation, nor is to engage himself in minor or irrelevant issues.

It is permissible to travel by sea as long as safety measures are secured. The one who forgets is unaccountable for his forgetfulness whether with regard to the rights of Allāh or that of people, unless this incorporates damage of property or wealth which necessitates compensation. Mūsā (عَلَيْهِ السَّلَامُ) said:

﴿قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ﴾

"Call me not to account for what I forgot." [Al-Kahf 18:74]

We have to accept people for who they really are with regard to their attitude and behavior. We have to show empathy towards others by not trying to change anyone or put undue pressure on them, for social rejection contributes to aggression and impulsivity.

One lesson is that we may judge matters by their superficial appearance. Mūsā denounced *al-Khidr* for scuttling the boat and killing the boy because these things appeared to be wrong, however, he did not pay attention to this extraordinary situation that required him to be patient and not be hasty in judging the matter.

The story highlights the religious principle of realizing the greater of two benefits if both cannot be obtained, and enduring the lesser of two evils so as to ward off a greater evil. Apparently, killing the boy was an evil act, albeit, sparing his life may lead to a greater evil, which is the possibility of his parents' relinquishing their religion. Similarly, keeping the boy alive may be regarded as a good act, yet it was better to protect the religious commitment and faith of his parents, consequently, *al-Khidr* killed him for being inspired of the would-be evil of that boy. The spiritual inspiration in his situation is on the same scale of manifest proofs for others.

Another important principle is raised which relates to administering people's wealth and properties. A trustee of a trust, belonging to a certain beneficiary, is entitled to dispose it in the manner he deems appropriate to ward off an evil, even if this caused partial damage to the property thereby, without taking a prior consent from the beneficiary. This can be affirmed when *al-Khidr* scuttled the boat in order to render it defective, so that it would be safe from being seized unlawfully by the unjust king.

It is permissible to earn living in sea as well as on land, as *al-Khidr* said:

﴿يَعۡمَلُونَ فِي ٱلۡبَحۡرِ﴾

"Working in the sea." [Al-Kahf 18:79]

Killing is denounced as one of the deadly sins.

Allāh will protect the righteous person and his offspring as well. In this connection, *Al-Khidr* said:

﴿وَكَانَ أَبُوهُمَا صَٰلِحٗا﴾

"And their father was a righteous man." [Al-Kahf 18:82]

Serving righteous people and their connections is better than serving others. Hence, on account of the righteousness of their father, *al-Khidr* helped the two boys to extract the treasure and rebuild their wall.

One should comply with proper codes of speech with Allāh by choosing the proper wording. *Al-Khidr* attributed the act of damaging the boat to himself, saying:

﴿فَأَرَدتُّ أَنۡ أَعِيبَهَا﴾

> **"I wished to make a defective damage in it."** [Al-Kahf 18:79]

However, he attributed the goodness to Allāh, as he said:

﴿فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ﴾

> **"and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord."** [Al-Kahf 18: 82]

Similarly, Ibrāhīm (عَلَيْهِ السَّلَامُ) said:

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾﴾

> **"And when I am ill, it is He who cures me."** [As-Shu'arā' 26:80]

The jinn followed the same manner, saying:

﴿وَأَنَّا لَا نَدْرِيٓ أَشَرٌّ أُرِيدَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾﴾

> **"And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path."** [Al-Jinn 72:10]

Even though everything happens by the will and decree of Allāh. [This story teaches that] companionship is revered and praised. A man should not part with his companion unless they grow impatient of one another. A lasting friendship is based on mutual agreement to do permissible acts and shun forbidden ones otherwise such a relation should be cut off.

SECTION THIRTY SIX

The Story of Dhūl-Qarnayn

Dhūl-Qarnayn -A pious King with Powerful Dominion

Dhūl-Qarnayn was a pious king. Allāh had given him, but no other else, a powerful dominion and great conquests. Allāh has, clearly enough, mentioned his good biography, mercy, military prowess, and his great expansion in both east and west, that is why He the Almighty said:

﴿وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾﴾

"And they ask you about *Dhul-Qarnayn*. Say: "I shall recite to you something of his story." [Al-Kahf 18:83]

It is known that what Allāh the Almighty narrated, in His Book, is the best and the most useful to His worshippers. He, almighty, mentioned that He gave this man the means of everything of which he could get the mighty authority, military exploits, well planning, weaponry for subjugating nations, great number of soldiers, facilitation of transportation, and all what he could have needed.

Nevertheless, he followed the means revealed to him, where not everyone can be given the useful means, nor everyone could follow and apply them.

Dhūl-Qarnayn, the Conqueror

As for *Dhūl-Qarnayn*, he had well- received the two merits: he received the means and he followed them. So, he invaded, with his vast army, both the nearest and farthest of Africa where he reached the sea of the western ocean, till he reached the setting place of the sun. Allāh says:

﴿وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ﴾

"He found it setting in a spring of black muddy (or hot) water)." [Al-Kahf 18:86]

That is to say, he saw it with his eyesight as if it sets in the sea, and the sea color was as black as a spring of black muddy hot water. That means that he reached at the end point of Africa, at where no hoof or scuff stepped. Thereupon, he found a nation, of some whom are Muslims and infidels, righteous and vicious, as evidenced by Allāh's saying:

﴿قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ وَإِمَّا أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾﴾

"We (Allāh) said (by inspiration): "O *Dhul-Qarnayn*! Either you punish them, or treat them with kindness." [Al-Kahf 18:86]

That shows that either the one to whom it is said is one of Allāh's

prophets or one of the learned scholars. Alternatively, that means that due to his power, he was predestined to have the choice. It is known that the divine law does put different matters on the same scale in terms of punishment or reward.

So, He the Almighty says:

﴿قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾﴾

"He said: "As for him (a disbeliever in the Oneness of Allāh) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell) But as for him who believes (in Allāh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (*Dhul-Qarnayn*) shall speak unto him mild words (as instructions)." [Al-Kahf 18:87-88]

This shows that he is fair, a good king, and plans well. Allāh says:

﴿ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾﴾

"Then he followed another way." [Al-Kahf 18:89]

That is to say, he followed the means revealed to him after he succumbed the people of the west side of the earth. Then he went back to conquest lands, a country by country, till he reached a point where the sun rises from China and the sea shore of the Pacific Ocean, at where is the last point the conquistadors reached.

Allāh the Almighty says:

﴿وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾﴾

"found it rising on a people for whom We (Allāh) had provided no shelter against the sun." [Al-Kahf 18:90]

That means that they had no shield protecting them against the sun, nor woven clothes to clad, nor houses to get sheltered. They were living in the farthest east. They were described as primitive, savage, beast-like creatures running in the wild seeking for shelter or hiding place. This was the description mentioned in the Quran. This indicates that it was a virgin, untrodden land; none reached there before *Dhūl-Qarnayn*.

Then, he changed his course, went back forth from east heading to the north to invade other countries till he reached the mountains. Allāh says:

﴿حَتَّىٰ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ﴾

"Until, when he reached between two mountains." [Al-Kahf 18:93]

That means that, he reached a mid-point [gap] located between the two mountains, existed ever since Allāh had created the earth. They are high tremendous mountain ranges connected through this gap. It is the fertile way to the eastern and western seas that are in land of the Turks, upon which the scholars agreed, but they disagreed upon: whether they are Caucasus Mountain ranges, or the lower ones in Azerbaijan, Altai Mountain ranges, or the connected mountains in the Great Wall of China in Mongolia which are likely to be the meant mountains.

According to all what have been said, he found, at such a gap that is between the ranges of those mountains, a nation who scarcely

understand a word; they speak a foreign language and misunderstand other nations' languages:

﴿قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ﴾

"They said: "O *Dhul-Qarnayn*! Verily *Ya'jūj* and *Ma'jūj* (Gog and Magog) are doing great mischief in the land." [Al-Kahf 18:94]

They are horrendous oppressive nations, descending from the lineage of *Yāfith Ibn Nūḥ*, from Turkish blood and others, as mentioned and clearly shown of their descriptions. Allāh says:

﴿فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ﴾

"Shall we then pay you a tribute in order that you might erect a barrier between us and them?" He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute)." [Al-Kahf 18:94-95]

Though mighty and inspired, he asked them to support him with their physical power to build this fortification, saying:

﴿أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾﴾

"I will erect between you and them a barrier." [Al-Kahf 18:95]

He did suggest erecting "a dam", since he only filled the gap and the fertile places existed between both natural mountain-cliffs. Hence, he showed them the tools required, and the know- how of its building process, saying:

﴿ءَاتُونِي زُبَرَ ٱلْحَدِيدِ﴾

"Give me pieces (blocks) of iron." [Al-Kahf 18:96]

Here he told them to collect all the iron blocks, either small or big ones, to fill up the gaps between the two mountain-cliffs and erect a barrier. They fulfilled the instructions and accumulated the iron blocks till formed a huge hill paralleling to the mountains. He said:

﴿حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ﴾

"Then, when he had filled up the gap between the two mountain-cliffs." [Al-Kahf 18:96]

Which means the two mountains were adjacent to the barrier, then he said:

﴿قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾﴾

"He said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." [Al-Kahf 18:96]

He ordered them to melt copper by blowing fire to increase the heat intensity, and to pour the molten copper over the iron pieces. The barrier became extremely solid connected with both mountains. Accordingly, the people beyond it were protected by it from the mischief of *Yajuj* and *Majuj*. That is why he said:

﴿فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ﴾

"So they [*Ya'jūj* and *Ma'jūj* (Gog and Magog)] could not scale it or dig through it. (*Dhul-Qarnayn*) said: "This is a

mercy from my Lord." [Al-Kahf 18:97-98]

When he finalized this good work and great favor, he attributed the blessing to the One Who bestowed it. He the Almighty blessed them with His mercy and protected them against *Yajuj* and *Majuj* through His means and they overcame their tyranny. Allāh says:

﴿فَإِذَا جَآءَ وَعۡدُ رَبِّي جَعَلَهُۥ دَكَّآءَۖ﴾

"But when the Promise of my Lord comes, He shall level it down to the ground." [Al-Kahf 18: 98]

He clarified that the barrier between them and Yajuj and Majuj is temporary for a certain term. In the due time, Allāh will cause the barrier to collapse, and Yajuj and Majuj will emerge and rake havoc with the whole world. Allāh the Almighty says:

﴿حَتَّىٰٓ إِذَا فُتِحَتۡ يَأۡجُوجُ وَمَأۡجُوجُ وَهُم مِّن كُلِّ حَدَبٖ يَنسِلُونَ ٩٦﴾

"Until, when Ya'jūj and Ma'jūj (Gog and Magog) are let loose (from their barrier), and they swoop down from every mound." [Al-Anbiyā 21: 96]

It means that they will attack from every high place, either dams, seas or air. "**Swoop down**" means, they will scurry carelessly, unhindered by neither barriers nor forces. "**From every mound**" indicates their rampant expansion from all positions and lands: the easy and hard; the lower or the upper. Allāh the Almighty states the higher ones because it is logic that they easily step the lowlands.

Their descriptions are mentioned in Prophet Muhamad's sayings in Sahih Bukhari and Muslim that strongly agree with what mentioned of descriptions in such verses. In addition, the earlier historians,

who abundantly mentioned their descriptions and characteristics, distracted most people vision and even prevented them to get evidences from the Quranic verses and prophetic true sayings and to apply it.

So, you should stick to the evidences shown in both Holy Quran and true prophetic saying only, and nothing else, as it has the guidance, wisdom, and the right path.